THE IMPACT OF CULTURAL EXPERIENCE
ON INTERCULTURAL SENSITIVITY
AND CULTURAL INTELLIGENCE
FOR IMPROVING COMMUNICATION C OMPETENCE
BETWEEN INDIANS AND KOREANS

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Under the Guidance of

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May 2017

Declaration of student

I hereby declare that the thesis entitled "The impact of cultural experience on intercultural sensitivity and cultural intelligence for improving communication competence between Indians and Koreans" completed and written by me has not previously been formed as the basis for award of any Degree or other similar title upon me of this or any other Vidyapeeth or examining body.

Place: Pune   Eunjoo Lim

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Certificate

I hereby affirm that the Ph.D. thesis entitled "The impact of cultural experience on intercultural sensitivity and cultural intelligence for improving communication competence between Indians and Koreans" is an original work carried out under my supervision and guidance in Shri Balmukund Lohiya Centre of Sanskrit and Indological Studies in Tilak Maharashtra Vidyapeeth (Deemed University), Pune. It does not contain any work for which a degree or similar title has been awarded by any other university or examining body, to the best of my knowledge and belief.

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Date: May 2017   Name of guide: Prof. Shripad Bhat

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Abbreviations

CQ: cultural intelligence

CQS: Cultural Intelligence Scale

ICC: Intercultural Communication Competence

IS: Intercultural Sensitivity

ISS: Intercultural Sensitivity Scale

Table of contents

List of tables

List of figures

List of appendix

Chapter I: Introduction

1.1 Background of the study

India is rapidly emerging as a major partner nation especially to the republic of Korea (Korea). In the report titled *India's Industrial Policies and Business Characteristics*, the Korea Institute for International Economic Policy (KIEP) stated, Korea needs to reinforce our economic cooperation with India which is now rising as the next China as a long-term and essential plan for coping with recently intensified global uncertainty (Jeong, 2017). Recently Prime Minister Narendra Modi congratulated Moon Jae-in for his election as the South Korean President and said he looks forward to meeting him soon and working closely as strategic partners (Firstpost, 2017). Embassy of India, in Seoul, Korea (2015) sums up that, the consular relationship between India and Korea was first introduced in 1973 and it is continuously strengthening on a political and economic level nowadays. The historic connection between the two countries achieved its epitome, when the Korea's President Park, not only visited India in 2014, but also formally invited the Prime Minister of India, Modi on a cordial visit to Korea. Plans to strengthen and further their alliance on a variety of fronts including cultural, political and economic affinity were discussed. In addition, there was regular exchange of ideas in the field of national security and economic trade; this was achieved by setting up a CEO's Forum and updating the Comprehensive Economic Partnership Agreement (CEPA) between the two countries. CEPA significantly improved the net foreign exchange between India and Korea by 70% within just two years.

Even before their diplomatic or economic interactions, India and Korea have been brought closer together as nations because of the active cultural exchange. Humankind has been interacting and exchanging cultural and historic ideals with one another since pre-historic times. According to the Embassy of India (2015), the stories told in "The heritage history of the three kingdoms" known as *Samgukyusa* in Korea, date back to the year 48 AD and the stories in the book "The pilgrimage to the five kingdoms in India" dating from 723 to 729 AD, both uncover a detailed description of India's culture, languages, society, and more. A poem composed by Rabindranath Tagore in 1929, called "Lamp of the East," refers to the past and future of Korea. The

Indian Cultural Centre in Korea was found in 2011, to encourage intercultural activity between the two countries. It offers various classes on yoga, languages, and traditional dance. Furthermore, the aforementioned poet's sculpture was put on display in Seoul in 2011 and another Indian Cultural Centre was built in Busan in 2013. Meanwhile, the Korean Cultural Centre in New Delhi regularly hosts various cultural education events such as Korean language education, film shows, and exhibitions since their official opening in 2012.

The number of Korean population and businesses in India is growing because of the increasing political, cultural exchange between these two countries. According to the Export-Import Bank of Korea, 696 new corporations have ventured in India from 1980 to 2013; in addition, a survey conducted by KIEP estimates that 387 companies were actually operating in India as of late 2011 (Song & Hong, 2013, P.1). Statistics provided by the Ministry of Foreign Affairs reveal that the number of Koreans residing in India was 10,178 in 2014(Ministry of foreign affair, 2015, p.101). These statistics show a increase since the check in the year 2009, which had 8,337 Korean residents staying in India.

There is a phenomenon where the cultural difference between Indians and Koreans can cause a culture shock. Scholars explain this occurrence by linking people's psychological state and their sociocultural background and it is regarded as one of the stages of cultural adaptation. Redden (1975) argues that eight factors can influence culture shock: the ethnocentric belief that one cultural value should apply overseas; the degree of communication skills and knowledge in foreign culture as well as language; openness and adaptability to new ideas, beliefs, and experiences; the flexibility towards changing or correcting a behavior; the level of understanding in custom and behavioral patterns of a certain culture; the concern for another culture's system and attitude; the interest in different cultural behavioral patterns; and the sensitivity towards verbal and nonverbal interpersonal communication.

Culture shock demonstrates the conflict and frustration phases of cultural adaptation coherently. All conflicts that may occur during the process of cultural adaptation can be exhibited clearly through culture shock and can be classified depending on its resulting factors. Therefore, various types of cultural adaptation provide a significant theoretical basis for comprehending the idea of culture shock. Berry (1997) divides the condition of cultural adaptation into two dimensions and four categories. In other words, cultural adaptation can be categorized into: integration,

assimilation, separation, and marginalization, depending on whether people decide to maintain their own cultural values and characteristics, or adapt to the multiple cultures in their new habitat. The researcher explains each category of cultural adaptation. Firstly, Integration means to accept different cultures while preserving one's own culture, which can transform into either a coexistence of cultures or integration into a unique- perception of the world. This attitude shows a willingness and appropriateness to subjectively assess and recognize both native and non-native culture. Assimilation is an attitude which rejects one's own culture entirely and complies with the culture in the new country of residence—striving to transform into a member of another cultural group. The person in this category has a higher regard for the non-native culture than for his or her own, relative maladaptation on a personal scale may exist. In contrast to Assimilation, Separation encourages an ethnocentric mindset that dismisses all the views and beliefs held by other cultures except one's own. The reasons for separation from different cultures are a higher maladjustment on a cultural rather than personal level and a misguided pride in the individual's native culture. Lastly, Marginalization is the stance which objects to all cultures— native and non-native—such attitude induces feelings of fear and confusion. People who fall in this category may experience a more intense culture shock and negativity on a personal level instead of having difficulty trying to adjust to any culture.

Studies suggest that culture and arts are effective in alleviating cultural shock and conflict, and improving intercultural communication competence. According to An (2016), arts are useful for altering cultural shock to cultural adaptation. It also can help attain multicultural values by understanding cultural diversity and empathizing with other people. It provides an opportunity to be put in someone else's shoes while being immersed in oneself at the same time, which will maximize understanding and receptivity of others in turn. Jeon (2015) analyzed arts and cultural activities based on the concept of physicality—sense of touch, taste, smell, sound, and vision—and the view that art is a form of admiration and expression using parts of the body. Significance of arts and cultural activity in multicultural education can be categorized in four broad concepts. Students appeared to experience the essence of multiculturalism by encountering both universality and specialty of art from different cultures. Examples of their multicultural activities included cooking, interviewing, shooting advertisements, photographs or music videos, and playing instruments, trying on traditional clothes, dancing, and printing newspapers. Arts and culture exist

universally and they reflect the unique characteristics of the particular society. At the same time they reflect common features of mankind which can be invariably understood. Our sensory organs stimuli are by and large influenced by sociocultural experiences. They also have educational and historical characteristics. The students were prejudiced about multiculturalism before participating in the program; however, their attitudes became more open once they developed more trust towards the concept through the use of their body's sensory organs. Third, studies revealed that sensory organs were exposed to a cultural cognition by interacting with one another—for instance, touch with sight, taste with smell and sight, smell with taste and sight, and so on. During that process, different cultures can interact complexly depending on each sense and enrich one's cultural diversity. Last not but least, the instructor's explanation and guidance also played a significant role. During the mission, it sensitized students' senses that activated their sensory organs. It contributed to eliminating their prejudices and encouraged them to participate in the mission in order to get the full cultural experience.

Appreciating and creating arts and culture can relieve any possible conflict between Indian and Korean people, and also improve their intercultural communication competence. In recent years, numerous studies have attempted to find and explore intercultural communication in the context of Indian culture. Shetty (2016) addresses himself directly to the validity of intercultural communication theory of Hofstede in the context of the domestic diversity of India. Curiously, despite the rise of intercultural studies on India in regard with its rapid growth in the world, only a few have attempted to address the international relationship between India and Korea (Kumar, 2015; Mishra & Lee, 2008; Sanjay et al., 2014; Shin, 2011).

So far, Indians and Koreans together as a subject of research field of intercultural communication have never been examined. Therefore, this study deals with a new subject of Indians and Koreans coexisting in India.

1.2 Significance of the study

This study expands upon previous researches broadly in three ways. Those are new subject of survey, experimentation and creativity of intercultural program as intervention of this study, availability of data and methods for the further studies.

This study not only explains theories of the relationship between India and Korea

but also verify the level of increase in the intercultural sensitivity and the cultural intelligence for Indians and Koreans living in India.

Furthermore, the researcher planned and executed a performance with 260 performers while considering artistic similarities and differences between India and Korea. A bigger significance is that this performance discoverer the possibility to develop the intercultural communication competence as an intercultural experience. This research proved that the program that leads to communication between cultures through arts for the purpose of boosting the communication competence between Indian and Korean cultures, the cultural experience, and the creative collaborate art develops the intercultural sensitivity as well as the cultural intelligence. To interact with other cultures, one must have interests in other cultures, react and be aware sensitively to cultural differences, and know how to control ones actions to respect people of other cultures. The intercultural sensitivity is an essential element for successful communication in a society where various cultural groups coexist. Someone with a high intercultural sensitivity has a strong sense of empathy and closeness regarding cultural differences, and emotionally shows positive reactions and attitudes through communications and exchanges among peers in a multi-cultural situation, and can control oneself.

Taking ISS and CQS from participants will provide a set of baseline data for the various further studies and programs. It may help as a data set to allow development of more Indian-Korean intercultural events. It may support the improvement of training and educational programs for Korean workers and their family in India as well as Indian employees working for Korean companies established in India. Moreover, the methodology used in this study can be used for further comparative studies of countries from around the world and provide the guidelines for developing an efficient relationship among nations.

1.3 Purpose of Study & hypothesis

1.3.1 Purpose of Study

The purpose of this study is to examine the impact of a cultural experience on the participants' intercultural sensitivity and cultural intelligence level. More specially, this study focuses on Indians and Koreans who attended the Korean Indian cultural

festival program in Pune, India, which was particularly designed for improving intercultural communication competence between Indians and Koreans.

Indians and Koreans have very different perceptions on multiculturalism, considering the degree of exposure to multicultural environment. Not only has India been exposed to the amalgamation of various population structures, religions, and languages for a long period of time, but also the country displays a more flexible attitude towards other cultures because of its diverse local background. Korea, on the contrary, has been known as single homogeneous country that is being exposed to cultural coexistence recently, due to the influx of foreign workers, students, and spouses since the late 20th century. Taking into consideration of this social background of two countries several research questions have arisen. What is the level of intercultural sensitivity and cultural intelligence of Indians and Koreans without any experimental intervention? Which group is higher in ISS and CQS than the other group and how much difference will be there between two groups in a natural setting? More importantly, is an intercultural experience effect on ISS and CQS level to all participants? To whom does an intercultural experience give more impact on ISS and CQS? To find the answer for this question, difference in participants' intercultural sensitivity and cultural intelligence level before and after having intercultural experience is measured by ISS and CQS respectively. In addition to this, difference in the levels according to the demographic factors of nationality, gender, age, education, occupation, duration staying Pune, etc. is examined.
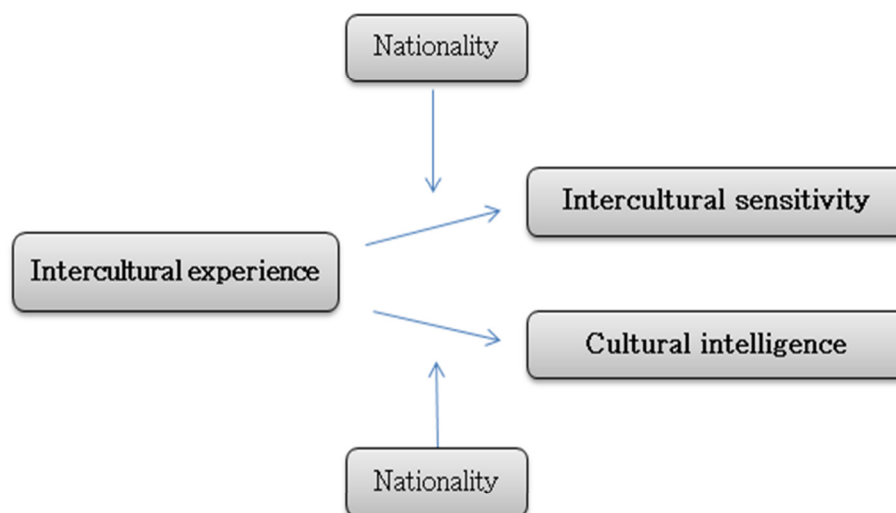
Figure 1: Research model.

1.3.2 Hypotheses

    H1. Intercultural sensitivity differs by nationality without any experimental intervention (before having an intercultural experience)

    H2. Intercultural sensitivity level increases after an intercultural experience

    H3. The effect of intercultural experience on intercultural sensitivity level differs by nationality

    H4. Cultural intelligence differs by nationality without any experimental intervention (before having an intercultural experience)

    H5. Cultural intelligence level increases after an intercultural experience

    H6. The effect of intercultural experience on cultural intelligence level differs by nationality

1.4 Scope & limitation

This research subjects are limited to Indians and Koreans that participated in the culture festival held in Pune, India, so there is a limitation in generalization for them to represent the entire Korean and Indian populations. Also, there is a limitation that only 10 out of 24 original items of the intercultural sensitivity are selected in the questionnaire, and only 5 out of 26 original items of the cultural intelligence are chosen. It has to be this way, because questions must be short considering the fact that the survey is conducted within a festival. According to the original method, questions had to be written in full texts to be able to analyze the data.

1.5 Structure

The article is organized as follows;

Chapter I- The first chapter of the current research is the introduction where the comprehensive details about the topic of are reported. This would include a background into the growth of relationships between India and Korea and the cultural shock phenomenon among two nation's people residing in India. Explanation of the problem statement: 'lack of research on intercultural sensitivity and cultural intelligence' is given, stressing on the aims of the research. This chapter also contains the structure of the thesis.

Chapter II- The second chapter is the literature review where the earlier researches in the settings associated to the current study are evaluated and reviewed. Earlier studies are moreover explored so as to recognize the gap for the current research. Here, the concepts and definitions of intercultural communication competence, and the previous literature on intercultural sensitivity and cultural intelligence have been put forth. Furthermore, researches on IS and CQ with an association with cultural experience are reviewed. Besides this, earlier studies are explored and the research gap has also been identified.

Chapter III- The third chapter includes the research methodology. The types of research methodologies used in the current study are illustrated in this segment. This includes the research design of a one group pre and post-test survey. As an interventional tool Korean Indian cultural festival is also described. Population and the sample size of 305 are also described. Survey questionnaires of Intercultural Sensitivity Scale and Cultural Intelligence Scale are elucidated and the procedure of data collection is accounted for. Lastly, validity, ethical approach and dignity of research are illustrated.

Chapter IV- The fourth chapter comprises of the data analysis and results. It explains an outline of the statistical analysis for each hypothesis. The results of the current research are included.

Chapter V- The fifth chapter comprises of the discussion and conclusion where the results of the current study are evaluated. Moreover, the conclusions of the study are drawn and suggestions for future researches are disclosed.

1.6 Definition of Terms

Cross-cultural; Relating to different cultures or comparison between them (Oxford dictionary).

Cultural intelligence: "A person's capability for successful adaptation to new cultural settings, that is, for unfamiliar settings attribute to cultural context" (Earley & Ang, 2003, P.9).

Culture: "The deposit of knowledge, experience, belief, values, attitudes, meanings, hierarchies, religions, notions of time, roles, spatial relations, concepts of the universe, and artifacts acquired by a group of people in the course of generations through individual and group striving" (Samovar & Porter, 2000 as cited in Jiang,

2010, P.735).

Intercultural: "Taking place between cultures, or derived from different cultures" (Oxford dictionary).

Intercultural communication competence: "very broadly as an impression that behavior is appropriate and effective in a given context" (Spitzburg, 2000, p. 379 as cited in Kupka & Wilermuth, 2007, p.20).

Intercultural sensitivity: "Sensitivity to the importance of cultural differences and to the points of view of people in other cultures" (Bhawuk & Brislin, 1992, p.414).

"The ability of a person for developing the positive attitude for respecting the cultural differences which leads to apt and effective behavior in the intercultural communication's process." (Chen & Starosta, 1997).

Multicultural: Relating to or containing several cultural or ethnic groups within a society (Oxford dictionary).

Multiculturalism: The presence of, or support for the presence of, several distinct cultural or ethnic groups within a society (Oxford dictionary).

Chapter II: Literature Review

This chapter offers a review of the literature that has drawn on several important concepts related to this study. This chapter is structured into five sections. The first section summaries the previous research reviews. The second section clarifies the meaning of culture which is the key terms in this study. In order to understand the subjects of this research, then comparison of Indian and Korean culture based on Hofestde's six cultural dimensions theory is presented. The third section displays conceptual approach to meanings, structure and barriers of intercultural communication which is the prior step toward the ultimate goal of this research. Research on the methods of developing intercultural communication competence is addressed in the fourth section. Intercultural sensitivity as subsection of ICC is presented along with cultural intelligence since they are important aspects of the conceptual framework on which this research is based. The final section reviews intercultural experience that is the main causal variable of this research in relation to international cultural exchange.

2.1 Previous research review

In this section of previous research review, my approach is based on four-categorized concepts of culture namely - living culture including clothing, food, shelter, community etc.; notion culture including religion, customs, education etc.; achieved culture such as arts, heritages etc. and language culture. The span of time covered here for previous research includes researches during last ten years, within the outline of Indian-Korean culture related topics only.

Topics achieved from previous studies are as follows;

2.1.1 Studies on living culture

Jang (2011) has addressed the question of the identity of Indian diaspora in Korea and their community networks. The researcher has found that the Indian communities in Korea embrace their cultural diversity in the name of India.

Regarding clothing, Choi (2004) has discussed about the contemporary fashion design that reflected the symbol of Indian mythology. Kim (2012) compared

Korean and Indian traditional patterns found in modern fashion.

Pyun (2007) has dealt with play cultures of children in India, Nepal and Korea.

2.1.2 Studies on notion culture

Kumar (2013) has provided several useful comments about Indian perceptions of Korean culture along with commentaries by Indian leaders like Gandhi, Tagore, Nehru and Indian writers like Rahul Sankrityan and Shiv Prasad Gupta who have visited Korea or have written their observations.

On the topic of education, Kim (2013) has expounded the usage and adaptation of Indian cinema music for multicultural music education. Huh (2014) has probed into the theory of Rasa in Indian art with the perspective of multicultural art education. Kang (2009) has predicated comparative study on the 'social studies' education between Korea and India. Cho (2013) has established a study of the prenatal care thoughts and practices in the Indian tradition focusing on comparison with the prenatal care in China and Korea. Researcher has found the Ayurveda scriptures - the Indian traditional medical texts which include all of the five categories of time and subject specific prenatal cares compared to TaiChanSinFa of China and TaeGyoShinGi of Korea.

Some attention has been given to the question of religion: Indic Manuscripts in the field of Buddhist Studies by Lee (2014); the comparison of face of Buddhist sculpture between India and Korea by Lee & Kim (2017); Origin of the concept of a pure land and its development in far east Asia focusing on Amitabha and Maitreya steles in India, China and Korea by Lee (2013); Hindu mission and YeshuBhakta Model by Jin (2015).

Jeong (2010) has accounted for Korean monk Hyecho's view on India and central Asia.

The international relationship between India and Korea has drawn valuable attention (Kumar, 2015; Mishra & Lee, 2008; Sanjay et al., 2014; Shin, 2011).

2.1.3 Studies on achievement culture

Some scholarly work has been done on the field of arts: a study on the rituality of sword dance in Korea, India, and Japan by Jung (2014); a study on the 'Rasa' in

musical film costume of Korea and India focusing on the 'The Fox Family' and 'Dancing Muthu', by Kwon (2013); a study on the tradition and identity of bodily expression system in India by Huh (2009).

2.1.4 Studies on language culture

Several researchers have researched on teaching of Korean language for Indian learners: 'teaching of Korean honorifics' by Sathiyati (2014); 'writing error in Korean language' by Ranjan (2016); 'Korean language pronunciation' by Shon (2011); 'self-introductory writing' by Yadav (2014).

2.2 Meaning of culture and comparison of Indian and Korean culture

It is essential to understand meaning of culture, as seen from Martin and Nakayama's (2000) point of view culture is considered the core concept of intercultural communication. However, as Bank (1988) addressed, there will be no single definition for culture which all scientists would accept. Therefore, only with the consideration of relations with intercultural communication, definition and characteristics of culture is offered for clarity.

2.2.1 Meanings of culture

One's underlying conception of culture hold the perspectives about intercultural competence and ideas on how to achieve that concept. The traditional and probably the most common definition of culture till date is some version of E. B. Taylor's famous statement from the 19th century which says that "culture is a complex whole ,including knowledge, belief, art, morals, law, custom, and any other capabilities and habits that a man acquires as a member of society" (Lustig & Koester, 1999, p. 28). In order to form a hidden superstructure these beliefs, norms and patterns of behavior are considered. Such a superstructure will act as a filter through which members of a group see things (Berthoin & Friedman, 2003). Such a group is considered as an ethnic dimension having a distinct country, regional or territorial affiliation or at least a hereditary dimension. Culture is presumed to be learned and passed on to generations. It is frequently seen and understood that the traditional definition of culture is accompanied by various other conceptualizations today. It is

12

certainly going to influence the approach to intercultural communication and tries to develop or study intercultural competence. The concepts of culture today include three important changes from the above. First, culture can consider different domains; at the same time it may not overlook the set of norms which are applicable to all domains and to a large portion of people who live on a daily basis. Second, it can occur individually and in the group (Gudykunst & Ting-Toomey, 1988; Palfreyman, 2005). Third, culture is a fluid and an emergent phenomenon which is influenced by the interaction process; it is not a fixed set of parameters (Fairley, 2000). With the above overview it is imperative to delve into what culture actually means in order to perceive the differences between each culture.

According to Gudykunst and Ting (1988), "the term 'culture' may mean different things to different people". Different researchers tried to explain culture in diverse ways. The preeminent example for this would be the 1954 study of Kroeber and Kluckhohn in which they collected 300 different meanings of culture (McLaren, 1998). The word culture needs to be defined on more singular basis. This is after the review of several meanings. Samovar and Porter (1991) however offer the opinion that culture in itself is not unilateral. This warrants the need for culture to have multiple definitions. therefore ,culture   can be defined as "the deposit of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, concepts of the universe, and material objects and possessions acquired by a group of people in the course of generations through individual or group striving" (p. 51).

Considering this the present study resolves to study culture as a whole instead of specifically considering the various characteristics of the term. Taking these dynamic aspects into consideration is rather a challenging process, and thus different approaches to the word culture have been stated. Of these, the works of Lustig and Koester (1999) are more prominent. A total of five approaches have been spoken of for an improved understanding of the word culture and the use of culture for effective communication. According to Lustig and Koester (1999) "culture is learned; culture is a set of shared interpretations; culture involves beliefs, values and norms; culture affects behavior; culture involves large group of people" (pp.30-33).

As for culture as a learned behavior, researchers Stephan and Stephan (1996) offer the view that "culture is the sum of all learned behavior in a society" (p. 117). According to Kluckhohn (1949) people are learned later in life when people belong to

a specific group since cultural differences are not congenital. Hofstede (2001) also describes culture as "the collective programming of the mind that distinguishes the members of one group or category of people from another" (p. 9). This description suggests that people learn culture through their social contacts right from childhood. According to Samovar and Porter (1991) behaviors are learned from other people in the same group. Those learned behaviors are later internalized and turned in to habits. Interestingly, it has been noted that even though individuals may belong to the same culture, their cultural experiences are largely different from another (The State of Queensland: Department of Education and the Arts, 2002). Therefore it may be understood that people might learn and relearn culture multiple times throughout their life.

Culture is a set of shared interpretation and collective understanding: culture is a group phenomenon wherein all the individuals in the group have collective rituals, beliefs, customs, attitudes, and thoughts (Barnett and Lee, 2003, p. 261). Symbols in this effect are referred to as visible tools that can be used for the translation of common aspects of the culture. They maybe in the verbal or non-verbal form(Jandt, 2004). Here, symbols will a universal interpretation across a culture.

Culture involves beliefs, values, and norms: Lustig & Koester (1999) offer the view as "a belief is an idea that people assume to be true about the world" (p. 80). The ethical values are the perspectives from which we can comprehend the differences between: unnatural and natural dirty and clean; dangerous and safe; irrational and rational; decent and indecent; evil and good; ugly and beautiful; abnormal and normal; moral and immoral (Hofstede, 2001, p. 26).

Norms: They refer to the regulations through which people are told of socially acceptable ways of learning and behavior (Lustig & Koester, 1999). Norms are said to be invisible portions of a culture that is evidenced more in the actions of the people. It has thus been said that such norms can be learned through parents, teachers, religious institutions and also peers (Gudykunst & Kim, 1997). Other sources of learning include media, historical texts, canonical literature, folktales, popular myths, arts and so on (Samovar & Porter, 2004). Brisbane Catholic Education (1999) in this regard states that such aspects form the core aspects of a culture which get manifested in people's behavior and activities. They get expressed by the following explained symbolic processes.

Culture affects behavior: Beliefs, values and norms are the intangible forms of

14

culture which become transparent through people's behavior. However, the aforesaid aspects directly influence our behavior (Gudykunst & Kim, 1997) and they guide people towards behavior which is socially well-received (Brislin, 1993).

Culture involves large groups of people: the large group of people can be defined as "a community or population sufficiently large enough to be self-sustaining, that is, large enough to produce new generations of members without relying on outside peoples" (Jandt, 2004, p. 7). Another definition of the 'group' is based on people's "nationality, ethnicity, gender, profession, geography, organization, physical ability or disability, community, type of relationship, or other factors" (Collier, 2006, p. 54). This definition given by Collier covers different groups. Hofstede and Hofstede (2005) opine that grouping people by their nationality is practically useful when researching on cultural differences.

In this study we will follow the definition of culture as "the deposit of knowledge, experience, belief, values, attitudes, meanings, hierarchies, religions, notions of time, roles, spatial relations, concepts of the universe, and artifacts acquired by a group of people in the course of generations through individual and group striving" (Samovar & Porter, 2000 as cited in Jiang, 2010, P.735). This study follows Hofstede's view point on large group based on nationality especially to compare India and Korea. Now that we have established the definition and characteristics of culture, the next step is to understand the features of Indian and Korean culture by comparing both. Indians and Koreans that had participated in an intercultural program in India are the subjects of this research, therefore, it seems reasonable to assume that causes of conflicts can be interpreted and the direction for effective communication between two nations also can be understood from the examination on cultural differences.

2.2.2 Comparison between Indian and Korean culture based on Hofstede's six dimensional cultural indexes

Hofstede suggests that to perform as the citizens of world we must be capable of understanding the differences in cultures of different countries and its value (p. 28). According to Hofstede (1980), a consistency of collectivism for Asian culture including India and Korea is prominently seen, which distinguishes it from the western individualism culture. The difference of two cultures based on Hofstede six dimensional cultural indexes such as power distance, individualism, masculinity,

15

uncertainty avoidance, long term orientation, and indulgence. Each of them are as follows:

(1) Power distance

This dimension expresses the culture's attitude towards these inequalities persistent amongst us and deals with the universal fact of individuals that live in societies are not equal. The various aspects of 'Power Distance' defines itself as the range to which the weaker sections of bodies and establishments inside a country presume and agree that power is dispersed unequally (Hofstede, 2017).

Comparing India and Korea, through this dimension, it is found that, India scores high on this dimension, i.e. 77 indicating a regard for ranking order and a pyramid-like structure in its society and organizations. To summarize this attitude of the Indians: acceptance of un-equal rights between the people with a relatively high power and those who are lesser down in the hierarchy, agnatic leader, management heads, provides reason / meaning to ones work life and rewards in exchange for loyalty from employees dependent on the boss or the power holder for direction. Centralization of the real power occurs discretely, and administration works efficiently because of the obedience in the team. Clear directions and instructions are to be given to the employees who in turn work exactly according to these instructions without adding anything of their own to the process.

South Korea is a slightly hierarchical society, at an intermediate score of 60. This means that a system in which everyone has a place of their own is adopted. It is loosely hierarchical in nature but not strictly needs justifications if the hierarchy is not followed. Here its similarity between India can be clearly observed as Hierarchy is considered as an organization which reflects the inequalities intrinsically, expectations from the team are to do exactly as instructed and the concept of an efficient boss is a benevolent autocrat and centralization is popular.

(2) Individualism

This dimension addresses the basic matter of the degree of interdependence that a society has to maintain among its members. The dimension deals with people´s self-image. This self-image can be defined in terms of "I" or "We". In 'Individualistic' societies people are supposed to look after themselves and their direct families only;

whereas In the collectivistic societies people belong to 'groups' that hold the role of taking care of them and in return, loyalty is expected.

We measured India and Korea according to this scale and discussed the following differences. India with a score of 48 falls somewhere in the middle of the ladder. It is a society in which both collectivistic and Individualist traits can be observed together. The collectivist side states the feelings or thoughts in which there is a high preference for a sense of belongingness to society where-in individuals behaves according to the expectations of them. Thus, every action of every individual is nothing but a response to the society's stimulus. Every action thus, tends to be cohesive, thought-out and depends on the social institution that the individual is close to, for e.g.: family, relatives, friends etc. To be rejected by one's peers or to be thought lowly of induces the feelings of insecurity and intense emptiness for a 'collectivistic' individual. Loyalty and efficiency towards employers are expected from the collectivistic worker.

The individualistic aspect in the Indian society may have its roots in the philosophy and code of conducts that are followed by Hindus. Hindu religion emphasizes on the individual karma and has the theory of '*punarjanma*'. Hindus believe in the law that the actions that one does have its repercussions that have to be faced by the individual himself. These theories focus on the individual and individualistic growth which may have led to the strong individualistic traits.

At the score of 18 South Korea is considered a collectivistic society. This is exhibited in a close and long-term commitment to the member 'group' which is usually the family, extended family, or extended relationships. Thus the society is close-knit and all decisions are collective. People recognize themselves as a part of whole and thus responsibilities and roles are shared.

(3) Masculinity

The dominant values in society are caring for others and quality of life etc is exhibited in the low scoring or 'feminine' countries. The society will be driven by competition, achievement and success, with success being defined by the winner / best in field − a value system that starts in school and continues throughout organizational life, is indicated by a high score of masculine on this dimension.

A Feminine society is one where quality of life is the sign of success and standing out from the crowd is not admirable. The fundamental issue here is what motivates people, wanting to be the best of masculine or liking what you do like feminine.

India scores 56 on this dimension and is thus considered a Masculine society. India is a very masculine country in terms of visual display of success and power. Brands and label are considered the height of success. Trust is put forth on majorly successful individuals as it is seen as a symbol of power and profit. Gains are materialistic and superficial. Life is work centered and careers are considered all-important.

South Korea is considered a Feminine society and scores 39 on this dimension. In Feminine countries the focus is on "working in order to live", compromises, equality, support and co-cooperativeness are the main ideals of these societies. The conflicts are resolved with a collective decision and it focuses on the well-being of all. Statuses are not given a profound importance.

(4) Uncertainty avoidance

The dimension of Uncertainty Avoidance discusses the way in which a society deals with the fact that the future can never be known. This ambiguity is the stem of anxiety. Now, different cultures have learnt to adapt with this anxiety in different ways. The extent of feeling threatened by ambiguous or unknown situations and has created beliefs and institutions that try to avoid these depend on the score of the Uncertainty Avoidance dimension.

India has a medium low preference for avoiding uncertainty and scores 40 in this dimension. In India, imperfections are accepted as a part and parcel of the dynamics of being human. India commonly follows the term "adjust" and has a great capacity to do so according to its priorities. Rules can be broken and mismanagement overlooked. Imperfections are hurdles that need to be adjusted in and this attitude is highly efficient in situations of catastrophes as building back from the disaster is very easy for India, because of its patient and flexible attitude.

South Korea is one of the most uncertainty-avoiding countries in the world and rates 85 in this dimension. Countries exhibiting high uncertainty avoidance are intolerant of unorthodox behavior and ideas and maintain rigid codes of belief and

behavior. In these cultures there is an emotional need for rules. Time is considered as important as money, people have an inner urge to be busy and work hard and this gives them peace, precision and punctuality are the norm, innovation may be resisted and is not given a lot of importance.

(5) Long term orientation

This dimension explains, how every society has to keep a track of some links with its own past while handling the challenges of the present and future, societies which score low on this dimension, prefer to maintain time-honored traditions and norms while viewing societal change with suspicion and those which scores high, encourage rafts in efforts towards modern education as a way to prepare for the future.

Societies that have a high score on pragmatism are able to forgive a lack of punctuality, a change in the game-plan based on changing reality and need of general comfort and the attitude of going with the flow. India scores 51 in this dimension. Indian culture is an amalgamation of many religions. India is very religion tolerant. People in India believe in the existence of many truths regarding to religion and are very accepting about it. India is very religious and believes in "*karma*".

At 100, South Korea scores is one of the most pragmatic, and long-term oriented societies. one and only almighty God is not familiar to South Koreans. The basis of this is that, companies in South Korea are not profit-hungry. Profit-maximization is not their goal. The benefit and contentment of the consumers' and well as share-holders is their no.1 priority. The corporate scene of South Korea is not commercial, whereas everyone lives their lives according to some virtues that are universally accepted as good conduct.

(6) Indulgence

One challenge that humanity has to tackle is the degree to which children are socialized. Without socialization we cannot be called "human". This dimension is related to the extent to which people try to control their desires and impulses, based on the way they were raised. Cultures can, therefore, be described as Indulgent or Restrained. Relatively weak control is called "Indulgence" and relatively strong control is called "Restraint".

India receives a low score of 26 in this dimension, meaning that it is a culture of Restraint. With a low score of 29, South Korean society is shown to be one of Restraint.

In contrast to Indulgent societies, restrained societies do not emphasis on leisure time and control the gratification of their desires. Individuals in this society feel bound and caged. According to them, indulging oneself in pleasures is a sin and must not be conducted. This sort of feelings led to pent up anger and anxiety, pessimism and cynicism.

Summarizing the cultural index of India and Korea, it is as following table.

Table 1 Six dimensional cultural index of Indian and Korean

Country	1.PDI	2.IDV	3. MAS	4.UAI	5. LTO	6. IND
India	77	48	56	40	51	26
Korea	60	18	39	85	100	29
Gap	+17	+30	+17	-45	-49	-3
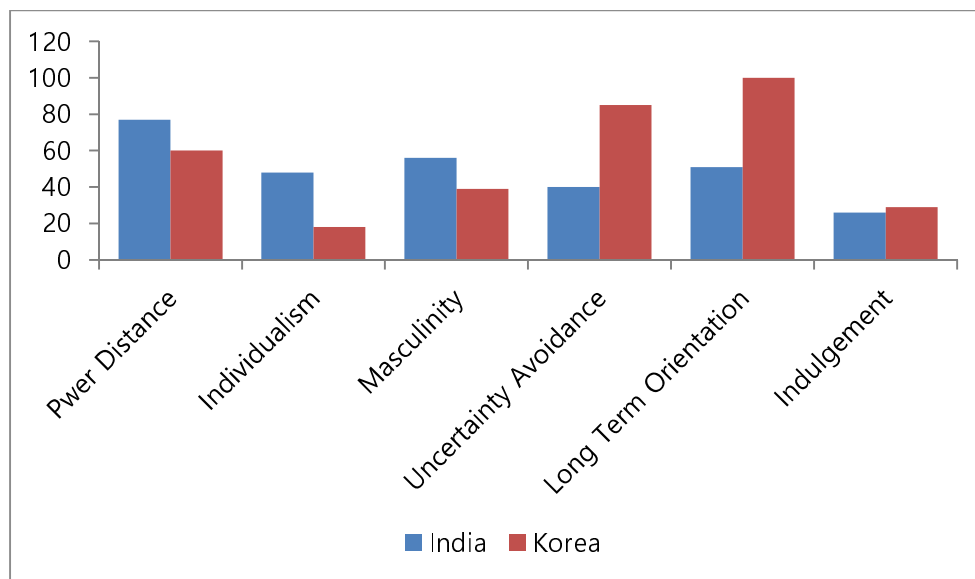
Figure 2. Six dimensional cultural index of Indian and Korean
Source: Hofstede (2017).

We have discussed about intercultural communication, now we will proceed to describe intercultural communication competence in correlation with intercultural sensitivity and cultural intelligence.

2.3 Meanings, structure and barriers of intercultural communication

2.3.1 Meaning and structure of intercultural communication

In our day-to-day lives the terms 'cross-cultural' and 'intercultural' are frequently used as exchangeable terms (Gudykunst & Kim, 1997). This study considers them as two different and individual terms. The 'etic' view is one which is adopted by the cross cultural communication in order to view communication and other cultures and is generally based on a third person point of view. The 'emic' view in this regard is represented by intercultural communication where communication is observed between different people from varied cultures. Such point of view developed when people from dissimilar circumstances started to communicate with each other.

Cross-cultural communication on the other hand has been set to better define intercultural communication. Gudykunst and Kim (1997) mention that "the term cross-cultural traditionally implies a comparison of phenomenon across culture" (p. 19). The term cross cultural communication is essentially a comparison between different cultures which also instigates the permeation and understanding of other cultures, through learning the similarities and dissimilarities. Here, it is essential for one to actually know one's own culture before an actual comparison can be made. Thus, Hofstede in 1980 (Hofstede, 2001) appears to be the very first of the researchers to delve into this phenomenon of cross-communication. In his study, a comparison of Indian and Korean cultures was made to determine the effect it may have on the communication between people of variegated backgrounds. According to Hofstede (2001) when people from two different tribes encountered intercultural communication in history might have framed. This view suggests that intercultural communication occurs when people from different cultural background encounter and communicate with each other. Samovar and Porter (2004) strongly agree with this concept and say that "intercultural communication involves interaction between people whose cultural perceptions and symbol systems are distinct enough to alter the communication event" (p. 15). Between people from different cultures, the interaction is "the exchange of cultural information" (Barnett & Lee, 2003, p. 260). However, other researchers such as Samovar and Porter (2004) offer the view in a more defined manner and describe that intercultural communication occurs between two people

from a vastly different background. Adding to the definition, Lustig and Koester (1999) say "intercultural communication is a symbolic process in which people from different cultures create shared meanings" (p. 52). Intercultural communication thus offers the gateway to understanding the communication between people who come from very different cultural backgrounds which would be irrespective of any differences that they may have. The definition however also offers the interpretation that one's own culture may vanish in the process of intercultural communication. With the embrace of these definitions, the present study offers the view that intercultural communication is actually the noted interaction between people from different cultural backgrounds. It is also stated that such interaction can lead to the influence of one's culture on another.

2.3.2 Structure of intercultural communication

Barnett and Lee (2003)'s structure of intercultural communication is adopted in order to have an improved understanding of intercultural communication between two different culture. The researchers give the sketch of the structure of intercultural communication where-in they mention to it as an exchange of cultural information between two groups of distinctive cultural differences.
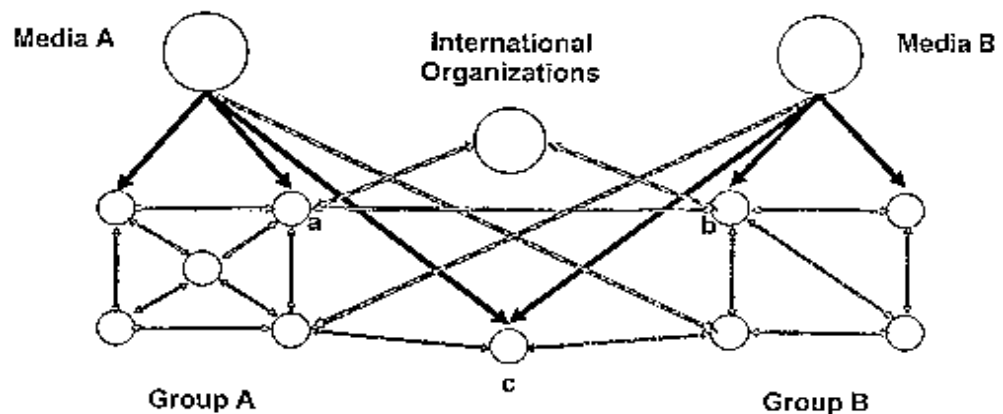
Figure 3: Structure of intercultural communication
(Source: Adopted from Barnett & Lee, 2003).

Two groups, A and B were structured by Barnett and Lee (2003). Each of these groups are said to have specific and distinctive characteristics. They seem to depict a very small area of communication between them. On closer inspection however one may see that there is some form of an intense communication that takes place. Here, the people involved leave their own culture and go to another for business or other activities such as education or simply just for travel. The people here are termed as 'a' and 'b'. These people can also be immigrants who have migrated to another place. In a sense they are the custodians of their own culture. By the exchange of cultural information their representation mitigates the uncertainty of unfamiliar culture. The misinterpretation of 'a' and 'b' however is that, 'a' and 'b' are construed to be representative of their culture as a whole. Barnett and Lee imply that this representation will help to understand different cultures. But what was not taken into consideration was that stereotypes of a culture may be induced here. There are chances of over generalization and categorization of people from a certain group. 'C' in the figure stands for those who are either off-springs of multicultural marriage or those people who are able to speak both languages. Therefore, 'C' does not fit in to 'A' or 'B' but understands both cultures. Due to this position of their group 'C' can objectively appreciate intercultural encounters.

Intercultural communication is acknowledged as a face-to-face interaction in Gudykunst (2003) and Jandt (2004) but direct communication is not the only way of intercultural communication. The other parts of intercultural communication are mass media and international organizations (Barnett & Lee, 2003). United Nations and the World Bank are a few of the international organizations which aid in promoting intercultural understandings. Media 'A' denotes the group 'A' strongly and it affects 'B''s understanding of culture A and vice versa. 'C' also uses both Media to understand 'A' and 'B's culture. This occurrence is a part of intercultural communication because "Intercultural communication occurs whenever a message that is produced in one culture must be processed in another culture" (McDaniel, et.al. 2006, p. 7). The Media 'A' and 'B' deliver cultural information to its own cultural group 'A' and 'B' which is not taken as intercultural communication.

This study concentrates on the communication between individual Indians as 'a'; individual Koreans staying in India as 'b'; India as 'group A'; Korean community in India as 'group B'.

2.3.3 Barriers in intercultural communication

At times, communicating with individuals who belong to diverse cultures as compared to our own may tend to result in additional breakdowns rather than creating harmony. This is particularly true owing to substantial cultural variations. As per the suggestions presented by Samovar and Porter (2004), potential barriers to intercultural communications are many and these barriers have been reviewed. Those are seeking similarities; uncertainty reduction; withdrawal; stereotyping; prejudice; racism; and ethnocentrism (pp. 284-300).

(1) Seeking similarities

People are often inclined to look for similarities while socializing with people around them (Jandt, 2004; Samovar & Porter, 2004). Socializing with people who share similar likes and dislikes is quite a natural human tendency. Nonetheless, it can prove to be conflicting during communication between cultures. In an attempt to look for similarities amongst others, people have been known to ignore those who are culturally different (Samovar & Porter, 2004). Gudykunst (1991) advocates that similarities are assumed by people when we come in contact with people from other cultures. As far as assumptions on similarities are concerned, it is restricted to the aspect that basic human needs are common which would include, eating, sleeping, defecating and socializing. However, what needs to be taken into consideration is the fact that the manner in which needs is fulfilled can vary from person to person.

(2) Uncertainty reduction

As people look for similarities, they find it difficult to bring down uncertainty amongst people who come from diverse cultures (Samovar & Porter, 2004). While coming face to face with outsiders who "are members of different groups and unknown to you" (Gudykunst & Kim, 1997, p. 25), people are unclear and dubious about strangers. By predicting potential behavioral patterns, people attempt to bring down the level of uncertainty. It has been affirmed by Gudykunst & Kim (1997) that it is imperative that people attempt to comprehend the behavior of others. In this process, there is a possibility where people tend to depend on their own classifications to

decrease uncertainty amongst others instead of making an attempt to understand the behavior of others to diminish uncertainty.

In the event that people come in contact with others whose behaviors are unexpected or cannot be anticipated, a level of anxiety is experienced by people (Jandt, 2004). As a result, situations where they have to meet strangers are largely avoided by people (Neuliep, 2006). In case there is a failure in reducing uncertainty, people are more likely to avoid such a situation. This phenomena is expressed by 'Uncertainty avoidance' by Hofstede and Hofstede (2005) is defined as "the extent to which the members of a culture feel threatened by ambiguous or unknown situations" (p. 167). The authors present a sample that indicates that people who are strongly inclined towards 'uncertainty avoidance' are intolerable to minorities and deviants (Hofstede & Hofstede, 2005).

(3) Withdrawal

It is also possible that some people may absolutely withdraw from any kind of intercultural encounters (Neuliep, 2006; Samovar & Porter, 2004). It has been confirmed by Sandhu (1994), those students without any sense of belonging towards diverse cultures and those who seldom find any similarities often "reject other cultures, ethnic groups and institutions" (p. 11).

The study by Antonopolulos et al. (1997) draws reference to the issue of finding similarities, withdrawal and uncertainty reduction. On the basis of initial questionnaires before conducting their study on the efficacy of an educational program, the authors reported a minor section of students, less than 20% students selected best friends who were culturally diverse, but students lesser than 40% exhibited a tendency to know more about people from diverse cultures, in interacting with those who belonged to diverse linguistic and cultural backgrounds. According to the study, the probable causes for this absence in interaction were primarily owing to the unique variations found, and secondarily rose out of typecasting individuals due to a lack of cultural understanding. Nonetheless, the fact that certain students were unable to converse in the common language of English was largely overlooked within this study and it also did not consider the fact that lack of linguistic knowledge could be a factor that restricts intercultural interaction.

But the problem has never been identified as a withdrawal from

communication between cultures. Jaasma (2001) through her study pertaining to worrying intercultural communication derived that around 9.2% of the respondents indicated that the experiences of students during intercultural communication was 'nothing bad'. This kind of response was elucidated through an equal treatment of others, overlooking any bad experiences or issues and withdrawing from a situation that was potentially unpleasant. The people in the author's study or withdrawing from a situation that was potentially unpleasant was not classified as a hurdle irrespective of the fact that withdrawal had been recognized as one amongst the many hurdles. During this study, it was noticed that people withdrew especially from situations that were potentially troubling; but nonetheless, this may not be true when it concerns intercultural communications.

(4) Stereotyping

Stereotyping occurs when people from a group are largely generalized without taking into account their individual attributes (Brislin, 1993; Lustig & Koester, 1999). "Stereotypes exist because they offer the individual a shorthand way of engaging with and understanding the world around them" (Locke & Johnston, 2001, p. 109).

Putting it differently, stereotyping arises when people attempt to anticipate and expect the actions of other people with a view to reduce others uncertainty. Owing to its "oversimplified, overgeneralized and/or exaggerated" (Samovar & Porter, 2004) manner, this aspect could prove to be a major hurdle in intercultural communication. Stereotyping is not acceptable, as people who are known to stereotype mostly presume an individual superiority as compared to others while holding views about others that are largely ethnocentric (Roux, 2001). "Stereotypes create expectations that often lead us to misinterpret messages we receive from people who are different and lead these types of people into misinterpreting the messages they receive from us" (Gudykunst, 1991, p.2). Prejudice, discrimination and ethnocentrism can seep in through stereotyping (Neuliep, 2006). The fact that stereotyping can lead to ethnocentrism is accepted universally (McLaren, 1998).

With regards to intercultural communications, (Jandt, 2004) summarizes the issues that could arise due to stereotyping: People wrongly presume existing stereotypical beliefs to be true even though in actuality they may not be; Stereotypical beliefs are consistently adopted by people which causes such beliefs to be

26

strengthened; On the basis of the existing stereotypes, people presume that it is applicable to a single individual; and Those who indulge in stereotyping may impact the behavior of people who are stereotyped as stereotyped people tend to act as per the assumptions of people who stereotype self-fulfilling prophecy (p. 96).

(5) Prejudice

"Prejudice refers to negative attitudes towards other people that are based on faulty and inflexible stereotypes" (Lustig & Koester, 1999, p. 153). "It is the judgments we make about others without sufficient evidence to substantiate the opinions" (Bolgatz, 2005). As opposed to stereotypes that would involve positive as well as negative perceptions of others, prejudices largely involves judgments of others that are negative in nature (Jandt, 2004). Gillborn (1995) is in agreement with the assertion presented by Jandt while also adding that such kind of judgments are largely unfair and includes a hatred that is illogical. The manner in which people's behavior reflects prejudice is outlined by Allport (1958); Antilocution: Prejudices are discussed amongst friends or those around. While they may not essentially be prejudiced but are prone to take actions that are slightly aversive. Avoidance: When people hold prejudices against others they usually avoid contact with them.

Discrimination: The insight and outlook to prejudice that could be observed and echoed through discrimination (Lustig & Koester, 1999). Unfair treatment is meted out to those against whom people have prejudice. Physical attack: Prejudices are expressed by people either through verbal or physical attack. Extermination: The ultimate degree of violent expression regarding prejudiced people is mostly reflected through pogroms, massacres, lynching, and genocide as the Hitlerian program.

The study by Biggs and Edwards (1994) mentions discrimination was brought about by prejudice. The study that was conducted in 1989 involved the interaction of teachers with students of diverse ethnicities within a primary school in the United Kingdom. The findings of the study revealed that sensitivity was exhibited by teachers and they were knowledgeable about cultural variations; nonetheless, the study also indicated obvious differences in the manner of teacher's interactions with students belonging to diverse ethnicities. The study also revealed that less time was spent by teachers with students belonging to minority ethnic groups, within the study, differentiation amongst students from dominant and minority ethnic communities

were denoted with the use of terms like 'white' and 'black' respectively.

The study by Jaasma (2001) indicated that the factor that tends to create the worst experiences amongst people from diverse cultures was prejudice. Respondents in the study comprised of 906 American primary students in year six with a view to recognize the hurdles faced during intercultural interactions in an environment that was largely multicultural. On the basis of their ethnic backgrounds, 43.5% of students said that they were involved in a fight whereas, 20.5% students said that they had to bear the brunt of verbal aggression. In contrast to this, the study by Stoughton and Sivertson (2005) expounded the fact that the major hurdle in communication amongst white and black was not prejudice. The findings of the study by Stoughton and Sivertson (2005) attributed communication barriers to social distance and absence of cultural knowledge.

(6) Racism

Another barrier that hampers intercultural communication happens to be racism. Racism is explicated by Gillborn (1995) as "an irrational hatred or fear of another racial group" (p. 5). "Racism is the belief that racial differences between people are the main influence on their characters and abilities, and especially that one's own race is the best" (Aitchison, 1998, p.1097). Neuliep (2006) is in agreement with the definition of racism as presented by 'Longman' and is of the opinion that it hinges on the philosophy that in terms of intelligence and morality, one group is superior to the other. Racism as outlined by the two definitions sums up the beliefs held by people with regards to their superiority over others owing to their biological diversity. People hold the belief that as compared to others, certain races are natively superior (Barnett & Lee, 2003).

Such beliefs are exposed as racist acts at the time of exerting social power over groups belonging to the minority on the basis of their race (Hollinsworth, 1998; Jandt, 2004). With the purpose of protecting the customs and traditions of an individual from other people belonging to diverse ethnic background, the practice of racism can be operated as a defense mechanism (Barker as cited in Gillborn, 1995).

As per Milojevic et al. (2001) a traditional understanding is that racism is based only on physical appearances. They opine that racism founded on language and nationality also exists secretly and is harmful equally. Racism that is based on

nationality is a belief that there exists a "hierarchy of nations and nationalities" (Milojevic et al., 2001, p.10). Nonetheless, racist behavior is not completely explained through this hierarchy when it comes to progenies of immigrant population who by birth, first language and nationality could be Australian.

(7) Ethnocentrism

Intercultural communication is likely to lead to ethnocentrism if people trust their culture holds more high ground than other cultures (Jandt, 2004; Lustig & Koester, 1999) and if people judge others on the basis of standards which they themselves have set (Gudykunst & Kim, 1997; Jandt, 2004; Linde, 1997). People who have an ethnocentric mentality believe that their way of life is only correct and the way of life of all others is incorrect. "Ethnocentrism is a bias toward the in-group that causes us to evaluate different patterns of behavior negatively, rather than to try to understand them" (Gudykunst, 1991, p.67). Novinger (2001) reaffirmed the fact that what is considered as diverse behavior by other people will be regarded as "impolite, irresponsible, inferior" (p.20) behavior by people.

Our own perceptions may get influenced by ethnocentric perceptions. This matter was analyzed by Neuliep et al. (2005) by taking American undergraduate students as participants. The inference of the study was the fact that within organizational contexts, significant and negative correlations occur between viewpoints of others and ethnocentrism (p.51). In addition to this, Wiseman et al. (1989) revealed that ethnocentric people have less cultural understanding of others inherently and "the highly ethnocentric individual suffers from a form of cultural myopia" (p. 364). The research lends countenance to the fact if people learn and understand cultures of others then they will understand their own culture better. As a result they will be able to appreciate the cultures of others.

Effective intercultural communication will be harnessed by one of the characteristic features of ethnocentrism. It is that feature which exaggerates differences instead of similarities in other cultures (Lustig & Koester, 1999). It was earlier noted that differences stop people from interacting with people of other cultures. This occurs because people have a tendency to avoid uncertainty with respect to others. Ethnocentrism could have two major demerits. The first point is the feeling that their own culture is superior to others. The second one is that

ethnocentricity blocks them to understand the cultural differences of others (Gudykunst & Kim, 1997; McLaren, 1998).

2.4 Concepts of Intercultural Communication Competence, Intercultural Sensitivity and cultural intelligence

2.4.1 Intercultural Communication Competence (ICC)

The role of ICC is crucial in the researches concerned with intercultural research (Wiseman, 2002). This is associated with the fact that the research examines how student can communicate effectively with each other irrespective of their belonging to different cultures. In this context, several researches are reviewed wherein Wiseman (2002) states that competent communications comprises of the effective and appropriate behavior (p. 209). Furthermore, the previous researcher examined the terms appropriate and effective. When people are engaged in effective communication, they can achieve personal goals and objectives through such communication. Furthermore, he suggests that a communication which is appropriate involves the use of messages which are expected in the context to meet the demands and expectation required in that situation (Wiseman, 2002, p. 209). Additionally this suggests that appropriate communication happens when the rules, etiquettes and manners are acknowledged by communicators. Appropriate communication is essential in numerous circumstances and performs the same during communication with others. ICC is believed as an effective and appropriate passage, through which communication happens when coming across people from different cultures based on the abovementioned interpretations.

The occurrence of ICC is not natural to human beings; it is acquired from conscious and consistent attempts in ICC (Wiseman, 2002). People should possess t a few elements to become communicators having great competency such as skills, motivation and knowledge (Wiseman, 2002). However, Gudykunst (1993) asserts that elements need not consequence for proficient and competent communication. On the contrary, according to Wiemann & Bradac, those elements are essential for the improvement of own flexibility and adaptability to the situations of communication which results in competence (as cited in Gudykunst, 1993). Necessary elements for competent communication viz., knowledge, motivation and skill are explained further

by Wiseman (2002) as follows:

- Knowledge is referred to as the awareness or understanding of information and actions which needs to be intercultural competent;
- Motivation is referred to as the set of feelings, needs, intentions, and drives related to the forecast of or engagement in ICC (p. 211); and
- Skills are referred to as the actual performance of the behavior which is appropriate and effective in the context of communication (p. 212).

Firstly, knowledge as an element includes the cultural aspects such as communication rules, norms, and language and such aids provisioning of understanding the behavior of others in ICC (Wiseman et al., 1989). Secondly, motivation as an element covers both positive and negative perception which includes "perceived social distance, anxiety, attraction, ethnocentrism, and prejudice" (Wiseman, 2002, p. 211) of others with diverse cultural backgrounds. Lastly, skills as an element include the behaviors which reflect "the ability for communication in a flexible, adaptive, and supportive manner" (Wiseman, 2002, p. 219). These three elements of knowledge, motivation and skill are interconnected, therefore, the ICC gets influenced even if one among the three is missing or unbalanced (Wiseman, 2002).

Chen and Starosta (1996) elaborated the elements for the three dimensions of intercultural communication competence. They clear three concepts of intercultural communication competence and stress on the need of developing tools which assess these respective skills; that are - containing intercultural sensitivity, intercultural awareness and intercultural adroitness. The authors employed intercultural sensitivity to theorize the affective component of intercultural communication competence. In this study an intercultural sensitivity model is used to test participants' capability to gain and send positive emotional indications before, during and after intercultural contact. These positive emotional responses will successively lead to acceptance and respect cultural differences. As stated by Chen and Starosta (1997), intercultural sensitivity contains four elements of self-concept, open-mindedness, nonjudgmental attitudes and social relaxation. Chen and Starosta (2000a) developed the Intercultural Sensitivity Scale with the purpose of evaluate this dimension of intercultural communication competence (Fritz et.al., 2005). Chen and Starosta's Intercultural

31

Sensitivity Scale is the only systematic survey till date which is efficiently assessing the emotional dimension of intercultural communication competence. Chen and Starosta (1996) adopted intercultural awareness to define the cognitive element of intercultural communication competence. Intercultural awareness means the capability to comprehend and describe other cultures. The writers distinguished between the two elements and abilities of intercultural awareness: self-awareness and cultural awareness (Chen & Starosta 1996, 1999). Chen (2000a) has established the 'Intercultural Awareness Scale' to assess this dimension of Intercultural communication competence. Intercultural adroitness embodies the behavioral part of intercultural communication competence. It contains the capability of an individual to achieve communication aims during intercultural interactions (Chen & Starosta, 1996). Those abilities of intercultural adroitness encapsulate identity management, message skills, behavioral flexibility, interaction management and relationship built-up (Chen, 2002). Out of three components of intercultural competence, this study is devoted to understanding the validity of Chen and Starosta's Intercultural Sensitivity Scale taking the Indian and Korean relationship as a sample. Intercultural sensitivity is a fundamental element since one must be sensitive with the intention to be intercultural competent. Without sensitivity, only with other two components ICC cannot be achieved. In the following, we will give much attention to the definition and components of intercultural sensitivity.

2.4.2 Intercultural Sensitivity

(1) Definition

Intercultural sensitivity is defined as "Sensitivity to the importance of cultural differences and to the points of view of people in other cultures" (Bhawuk & Brislin, 1992, P.414). Intercultural sensitivity stands for the awareness about the similarities and differences that are found in various cultures and the effects that they have over behavior, values and understanding. It refers to the placing of a value in the diversity. This is connected towards cultural competence and cultural awareness. This indicates that, the term 'culturally' refers to be able to understand and perceive ethnic groups while not relying on biased opinions. Sensitivity and awareness indicate the flexible and open attitude one has.

According to the opinion of Chen, "Intercultural sensitivity prevails to the best ability of the person to accept, appreciate and recognize the cultural differences" (Chen, 2000a). For conceptualizing intercultural sensitivity, the description offered by Bhawuk and Brislin (1992) is that, it is the ability to modify a person's behavior and his act while coexisting within a different culture. To sum it up, intercultural sensitivity is said to be the key element in the intercultural competence development, and helps the intercultural sensitivity people to communicate in an effective fashion and efficiently to the rest of varied cultures, and caused improved relationships.

(2) Components of Intercultural Sensitivity by Chen(2000a)

(2.1)   Interaction Engagement

Interaction Engagement portrays the sensitivity of a person during an interaction. It has three-tiered concepts which are interrelated to the sensitivity ability: perceptiveness attentiveness, and responsiveness. People who are intercultural sensitive are very responsive, perceptive and attentive and have better understanding about messages and create apt responses during interaction (Cegala, 1981).

(2.2)   Respect for Cultural Differences

Those who hold unbiased views about intercultural competent often while encountering cultural differences. They can appreciate, accept, and recognize the different ideas and views. One must respect cultural differences while being considerate about the rest, having receptive to the responses and demands about the rest, and translating emotions as the intercultural communication's actions (Chen, 2000a).

(2.3)   Interaction Confidence

Successful intercultural communications require the ability of the individual's 'Interaction Confidence' that enhances the efficiency of communication with their interaction. Based on Chen (2000), those who are interculturally sensitive will be on the lookout for potential opportunities for interaction with the people of varied

cultures, and would have an active attitude and intercultural interactions' initiative move.

(2.4)   Interaction Enjoyment

Interaction enjoyment is having a positive emotion for appreciating and understanding the cultural differences which improve the effective and appropriate behavior performing intercultural communication.

(2.5)   Interaction Attentiveness

It is behaviors that pave a way for social interaction (Cegala, 1981). Spitzberg and Cupach (1984) showed that people who had higher interaction attentiveness were very aware about the responses of others and their diverse social interactions were very flexible. For such interaction, they were highly capable about the use of specific techniques like referent influence, coercion, ingratiation, emotional appeals, and compromise for attaining social aims (Spitzberg & Cupach, 1984). Berger and Douglas (1982) had an agreement that attentiveness with high interaction enables them to be very adaptable to varied situations and were very efficient while communicating.

For this study, the 5 components are used for assessing intercultural sensitivity level. The 5 subcategories' mean score are compared about the how and what methods for improving the intercultural sensitivity.

Having extended the method of measuring ICC, let us now adopt one more scale of cultural intelligence to increase reliability of this study.

2.4.3 Cultural intelligence

(1) Definition

Cultural intelligence (CQ) is a comprehensive concept. It refers to the ability of an individual to acquire information, judge situations, and adjust to new cultural environment. It includes an individual's cognitive intelligence and emotional intelligence. In other words, cultural intelligence refers to the IQ including a human's

rational reasoning ability, emotional intelligence, and experiential factors. An individual having a high cultural intelligence is endowed with emotional (emotional intelligence) and cognitive cultural intelligence (rational reasoning ability). Cultural intelligence is similar to emotional intelligence as within it the individual is allowed to postpone judgment or think before acting out. It compensates for the factors that emotional intelligence ignores, emotional intelligence is applied to one's own cultural space that an individual is familiar with, but cultural intelligence is applied to other cultural environments as well, and thus, it is a broader concept than emotional intelligence (Earley & Ang, 2003). The cultural intelligence of an individual is a multidimensional and comprehensive based on the outcome of his/her belief system, values, expectations, attitude, and characteristic behavior. The development of cultural intelligence is thus, heavily influenced by the cultural system of an individual's home country.

Hence, it is highly related to the congenital factors, individual intelligence, and emotional intelligence. However, through the influence of specific motivation, learning, and environmental stimuli, it can be developed. In other words, cultural intelligence of an individual can be developed through the acquired education and external as well as internal efforts (Triandis, 2006). Moreover, Black, Mendenhall, and Oddou (1991) have defined the concept of cross-cultural adjustment of expatriates in global firms as 'the degree of comfortableness in a host country, the level of satisfaction from the work, and the process through which an expatriate relieves the psychological uncertainty or cultural shock.'

(2) Dimensions

Cultural intelligence is the multidimensional concept. It elicits meta- cognition, cognition, motivation, and behavior in a diverse cultural environment (Ang et al., 2006). The four dimensions of cultural intelligence are inter-related and due to their multidimensional structures, they have different conceptual meanings. They do not operate individually, but interact continuously during the process of adjusting to a new culture. The first dimension is 'meta-cognitive cultural intelligence' Meta-cognitive CQ is a high-dimensional cognitive concept that refers to the reaction during the process of understanding cultural knowledge of an individual. It is an individual's degree of perception and cognition of a culture while interacting with

35

others in a cultural situation (Early et al., 2006). Comparatively, meta-cognitive CQ is more crucial than the other three factors. During an interaction with other people, an individual with high metacognitive CQ consciously asks questions to his/her cultural hypothesis, hypothesis is reflected while interacting between cultures, and adjustments in the knowledge regarding the culture are made efficiently and comfortably (Brislin et al., 2006). The second dimension is the 'cognitive cultural intelligence' (cognitive CQ). It is the reaction of an individual to various cultural norms and customs obtained through education or individual experience. Cognitive CQ refers to the level of awareness and understanding of cultural knowledge or environment. It is the knowledge about the norms, trust, and customs. An individual with high cognitive CQ has the ability of inductive and analogical reasoning and rapid social perception, which allows him/her to be versatile in effectively adjusting to an unfamiliar culture (Earley & Ang, 2003). Hence, such an individual plays a mediating role by rapidly adjusting to the new culture through the recollection of various knowledge and experiences from a previous culture with an exceptional analogical ability. The third dimension is motivational cultural intelligence (motivational CQ). Motivational CQ to the direct interest and effort of an individual to learn and appropriately react to the situations that arise from a cultural difference. The cognitive ability to understand the new culture along with the motivation to behave according to the new culture is included in this intelligence. It refers to the behavioral tendency to put effort into adjusting to a different culture. An individual with high motivational cultural intelligence has the self-efficacy to pay attention and put effort into situations in different cultures (Earley & Ang, 2003). Moreover, an individual with high motivation and interest to adjust to a different culture can handle a situation in that culture more confidently, thus, inducing the effort and capability needed for the new cultural environment (Ang & Van Dyne, 2008). The fourth dimension is behavioral cultural intelligence (behavioral CQ). An individual with high behavioral CQ first recognizes the required course of action and conducts himself or herself accordingly with the appropriate behavior to adjust to a given situation (Earley & Peterson, 2004).This refers to the appropriate behavioral ability of an individual to interact with other people from different cultures both verbally and non-verbally. Behavior is very important in communication. Generally, an individual's reaction during the interaction depends on others' voice or facial expression Behavioral CQ refers to the ability to react appropriately to certain situations through the various patterns of behaviors

36

(Earley & Ang, 2003; Earley & Peterson, 2004).

ICC has closely connected with intercultural experience "as one's experience of cultural difference becomes more sophisticated, one's competence in intercultural relations increases" (Hammer & Bennett, 1998. P.12). In the next section we clarify the concept of intercultural experience.

2.5 Intercultural experience

2.5.1 Meaning of Intercultural experience

The causal variables in this study are intercultural experiences as an international cultural exchange. To be specific, this variable is a culture and arts program designed by this researcher and examines close connections with mutual respect between Indian and Korean. It is also a part of an international cultural exchange sponsored by the Korean government.

In order to clearly define the concept of intercultural experience, it is necessary to examine the dictionary definition of intercultural and experience. According to the Oxford Dictionary, 'Intercultural' is defined as "Taking place between cultures, or derived from different cultures." Experience is defined as "Practical contact with and observation of facts or events". Therefore, intercultural experience can be defined as 'Practical contact with and observation of facts or events taking place between cultures, or derived from different cultures'. In other studies, the definition of intercultural experience is used in a variety of ways: Studying and living abroad (Martin, 1987), student and teacher travelling overseas (Steinkalk & Taft, 1979), exposure to different teaching cultures (Gu, 2005), studying at an international school with friends from different countries (Gu et al., 2010), travelling overseas (Steiner & Reisinger, 2004), working in the international organization(Yashima, 2010), and using traditional and modern techniques in performing arts (Awasthi, 1993). In this study, intercultural experience is defined as "Practical contact with facts and observation of events taking place among different cultures". To be particular, intercultural experience in this study is about participating in a festival made to directly practice the traditional culture such as wearing traditional costumes and appreciating performing arts that are constructed of a combination of dance and music from India and Korea.

2.5.2 Cross-cultural & intercultural experience

Gu et al. (2010) describe the concept of intercultural experience with reference to the back ground that the occurrence of 'sojourning' i.e…. taking up a short-term residence in another culture has become more common lately. The researchers have contextualized this in the various research literatures that establish a relation to the nature of intercultural as well as cross-cultural experiences. They have pointed out that both cross-cultural experience and intercultural experience are likely to be used interchangeably. Although they are not mutually exclusive, they have different emphasis. The researches distinguish them as "the concept of cross-cultural experience fundamentally emphasizes the boundary crossing, differences and diversity; intercultural experience, etc., on the other hand, it also encompasses both domestic and international contexts and implies cultures interacting" (as cited in Gu, 2010, pp. 5-6).

An intervention of this study would mean the performing arts program having an inclusion of both cross-cultural and intercultural items, .Cross-cultural performances are those that consist of Korean art items like Korean martial art which is performed by Indian trainees.

Intercultural performing arts would have the fusion of music and dance performed by Indian classical Kathak dancers who dance Kathak on Korean music that is played by Indian classical musicians. The researcher designed the intervention program in order to give sufficient opportunity to the audiences to gradually feel familiar to the different culture while they experience both cross- and inter-cultural experiences simultaneously. Intervention of this study is planned not only as an intercultural program but also as an international program. Next, we move to international cultural exchange.

2.5.3 Cultural contact influencing intercultural sensitivity

Herein, this study will look into factors that affect intercultural sensitivity in relation to cultural experience, which is also known as contacts with other cultures. Most of the social psychology studies that explored the relationship between the contact with other cultures and the intercultural sensitivity are based on 'the contact

hypothesis.' This hypothesis claims that contacts with other cultures not only allow them to learn about each other more but also reduce prejudice and tension, which further eventually enhance the relationship between groups to be friendly. This claim believes that similarities with other people will be more highly recognized and the mutual appeal will be boosted when the contact frequency with people in other groups is increased (Yoo, 2011).

The fact that contacts with other cultures affect the enhancement of the intercultural sensitivity has been confirmed through many precedent studies (Park, 2007; Olson et al., 2001). For example, the study by Park (2007) which looked into changes related to cultural diversities of preliminary elementary teachers showed that the experience of encountering foreigner communities enhances the intercultural sensitivity. However, it is necessary to pay attention to the claim that contacts with other cultures do not always help in developing intercultural sensitivity and the outcome can change depending on the method of contact with other cultures. According to the contact hypothesis by Yoo (ibid.) and the analysis of precedent study regarding the intercultural sensitivity, few conditions must be met by individuals or groups for contacts with other cultures, to affect the intercultural sensitivity positively. Such conditions are intercultural equality, intercultural cooperation, unofficial contact, institutional support, and environment to support it.

First of all, the belief that the relationship between two individuals experiencing the contact between cultures are equal or that they themselves are equal shall be a premise. Secondly, contacts with other cultures must come true through cooperation and dependence to reach the common goal. Thirdly, as contacts between individuals become more unofficial and private, the intercultural sensitivity increases more. Lastly, institutional support should be devised, so that such conditions can be well formed. In other words, conditions mentioned above should be fulfilled to satisfaction and supportive environment should also be formed for establishing contacts with other cultures to gain educational effects.

2.5.4 Intercultural experience as international cultural exchange

Some preliminary conceptual comments on international cultural exchange and cultural diplomacy seem necessary in order to provide a proper understanding about the feature of intercultural program in this study. This study addresses bilateral

relationship specifically between India and Korea, as has been noted earlier. This program is based on internationalization which is defined as "oriented toward bilateral and/or multilateral processes involving knowledge of specific countries, which leads to the development of business, educational, social, and cultural relationships" (McCabe, 2001, p.141). In addition, this intervention treatment is in relevance to the two intercultural cultural exchange policy of the Korean government which aims to carry out cultural diplomacy whose authority is delegated to private executive committee.

Table 2. International cultural exchange Vs. Cultural diplomacy

Type	International Culture Exchange Culture Foreign Affairs Public Diplomacy	Cultural diplomacy
Agent	- Public institution, private or personal sector	- Government agencies and institutions entrusted by the government
Purpose	- Development of culture itself. Intercultural understanding and communication - Pursuing a neutral and inclusive interest	- Promoting political and economic national interests - Enhancing the national image
Subject	- General public and artist in the partner country	- The partner country's government - General public and artist in the partner country
Outcome indicator	- Process-centric	- Result-centric
Project method	- Interchanging interaction	- Interchanging interaction - Unilateral publicity and propaganda also
Project contents	- Culture and art	- Culture and art
National approval	- It is possible to continuous exchange among non-diplomatic countries with private institutions.	- It is achieved only with bilateral or multilateral agreements between countries with diplomatic relations.

Source: Kim (2015, p. 3)

Kim (2015) explains about the concept of international cultural exchange which takes place in two manners. In a broad sense cultural exchange means all subjects interact with other subjects as individuals, in form of groups, international organizations, and global communities having different cultural identities through the content of culture. In a narrow sense, it means that all the subjects in that part of

culture have mutual relations with other people through cultural contents. At the individual level, they gain the understanding of other cultures and creative stimulation. At the national level, they achieve cultural development by dispatching and accepting arts and cultural industries. Moreover at the global level, this means activities that contribute to the sustainability and diffusion of cultural diversity.

Jeong (2012) explains that international cultural exchange differs from cultural diplomacy in the process of deliberation and implementation. Cultural diplomacy has foreign policy specialists who are an agent of planning. Even when exchanges are conducted on the field, there is a possibility of damaging professionalism and subjectivity in exchange due to interference of diplomatic experts. Achievement is also short-lived.

Table 3: Major multilateral consultative group

Consultative group	Country	Latest Issues and Trends	Current Status and Future Related Trends and future plan of Korea and Asia
Asia-Europe Summit (ASEM)	Asia (21 countries) + Europe (30 countries) + EU Executive Committee, ASEAN Secretariat	- Once every two years, the ASEM Cultural Ministers Conference will be held and various cultural exchanges will be held through the Asia-Europe Foundation - Hosted ASEM meeting in Milan, Italy in 2014	The 10th meeting (2014) held in Milan, Italy, attended by President Park Geun-hye - Seventh Meeting of ASEM Culture Ministers (2016) held in Korea
Asia-Europe Foundation (ASEF)	Same as ASEM member	- Sustainable culture and urban-related projects are key issues	- Although the positive response to exchange and cooperation in the Republic of Korea is high, it is necessary to strengthen the leading role in the Korea Multilateral Exchange Council.

Source: extracted from Jeong (2012, pp.10-11)

On the other hands, the international cultural exchange activity does not focus only on the results but also the whole process from the pre-stage and the execution process to the post-exchange process by the autonomy and professionalism of the cultural planners. If the above two characteristics are omitted, international cultural exchanges can be a loss to the individual as well as to the national level. In other

words, firstly it can reduce the international credibility of the culture and arts. Secondly, it can damage the national image and diplomatic effectiveness by mobilizing arts for only diplomatic activity and politics. Taking into consideration of its agent, purpose, subject, outcome indicator etc., the following table shows commonalities and differences among international cultural exchanges, cultural diplomacy and public diplomacy.

Kim (2015, p. 5) talks about the trends of world environmental changes related to the culture. With regards of international relations, politics and economy, the world government and new direct democracy era had arisen. Moreover, the importance of international cooperation has increased in order to solve international disputes and environmental problems. Regarding social life and population change, urbanization, low fertility, aging has been deepening. In the sector of consumption and digital environment, the rapid change of smart phones and interactive devices by development of digital technology has been happening. It is expected that 'Smart Mobs' and collective intelligence through SNS will increase.

The researcher describes how the paradigm of international cultural exchange has shifted. First, cultural exchange has expanded from national cultural exchanges to international organizations and non-governmental organizations. It is because that the blockage phenomenon in catch area has become more widespread and the activities of international or national organizations would be strengthened. Second, digital-based exchanges will be accelerated due to the digital environment changes.

In this world's cultural exchange situation, the importance of communication and cultural exchange among Asian countries are also increasing. Indian Cultural Institute of India (ICCR) is located in Seoul and Pusan in Korea which is playing a main role of international cultural exchanges. The major multilateral consultative groups to which India and Korea together belong are Asia-Europe Summit (ASEM) and Asia-Europe Foundation (ASEF) etc. Latest issues of these multilateral consultative groups are as follows.

2.5.5 Arts for develop intercultural communication competence

Discussions on how to realize interculturalism and multiculturalism through art have been widely discussed according to art genres such as dance, music, and art. In the next section, we will look at the role of arts for the realization of

interculturalism in a few art genres related to this study.

While most of what eventually develops into intercultural competencies is acquired through personal experience, several programs have been structured with the idea to extend professional training or teaching (UNESCO, 2013). Such programs are very significant in developing intercultural competencies. However, the methods used within such programs for training can vary. Realizations of interculturalism and multiculturalism through the arts have progressed in the field of multicultural education. Although these studies use multiculturalism simultaneously with interculturalism, they both serve the purpose of promoting the understanding of various cultures through art. By examining these studies in detail, we will see how each art genre helps to understand various cultures. Regarding to the intercultural program, an intervention of this study, how interculturalism will explained also be reproduced in each art.

Cultural diversity can be advantageous for social development. Especially various arts are an essential medium because they are the source of similarity as well as diversity of human beings. Every culture and their arts reflect the characteristics of their own society. At the same time they have elements to be understandable generally. Therefore in intercultural education arts can play an important role since they have the basis of human empathy to confirm, understand and tolerance the cultural diversity. Arts can be used to develop intercultural competences. Some such art forms would include; literature, storytelling, visual arts such as painting, sculptures, dance, music, drama, theatre, movie and photo. Role plays, storytelling, theatre, music, painting and dance on the other hand have several advantages when it comes to developing intercultural competencies (Fleming, 2004). Salopelto (2008) is of the opinion that when such mediums are used for developing intercultural competencies, people get an idea about how it feels to be different, to face criticism or exclusion and being subjected to being looked upon strangely. These mediums also enable people to understand that while they may be subjected to various differences from several aspects including; language, eye contact, standard beliefs and values, their value as humans are not diminished on account of such variations. For effective intercultural communication to take place there is a need to develop intercultural competencies. The ability of individuals to adroitly traverse intricate environments that are discerned through an expanding diversity of people, lifestyles and cultures can be termed as intercultural competence. Simply said, it is the capacity of an individual to function in

a suitable and efficient manner when engaging in interaction with people who are culturally and linguistically diverse (Fantini & Tirmizi, 2006). This section would essentially delve into the various methods that are available and can be effectively utilized to develop intercultural competencies.

Some researchers attach great importance to the role of arts referring to 'intercultural program of arts and cultures' for improving intercultural competence. Generally they associate arts with multicultural education, however either multicultural or intercultural the role of arts in those educational programs is same as to understand cultures and develop intercultural competence. Jeon, et. al.(2012) define the intercultural program for culture and arts as 'culture and arts programs provided for immigrants and natives to improve their understanding and awareness of intercultural dimension.' Intercultural arts program is utilizing arts as resources to comprehend the intercultural dimension. Kim (2013) described that intercultural program of arts and cultures include literature, music, art, dance, play as well as musical, movie and photos. It also involves people participating in activities, field trip or experience the culture. It implies that the purpose is not to develop artistic techniques, but to employ it as a subject matter to understand the intercultural dimension. In other words, the ultimate goal is having intercultural attitude which one can understand similarities and differences of other cultures through arts to interact as well as interexchange with other cultures. Arts play a significant role to improve an intercultural perspective.

The arts forms included in the intervention of this study are music, dance, martial arts, and fashion show along with storytelling for the main performances. Besides of this, painting, sculpture, and art craft also carried out before the main performance as cultural activities. Now these arts form with their potential as medium of developing intercultural communication competence will be discussed.

(1) Storytelling

When stories, either actual or fictional are narrated, narration is facilitated while considering the viewpoint of the people involved and differentiating it from the perspective of the narrator. These kinds of narrations enable participants to unshackle themselves from their individual beliefs, values and norms and that what is usually considered as granted (Huber, 2004). One of the most natural forms of communication

44

is through stories. Stories are often conveyed through speech, dance, song and any other form of creative art. Communicating through stories is not a common task that people do but it reflects the thoughts of people. Stories enable people to organize and comprehend their experiences (O'Brien, 2011). Ribeiro (2016) state that narratives are constructed to deduce things that keep occurring on a day to day basis. It is also instrumental in creating peoples' perception about the world and acts as a lens on the basis of which people derive meaning from their lives. Moreover, stories have the potential to engage people naturally. People are more aware and alert when someone narrates a story rather than communicating information. As a matter of fact, people are known to associate more to stories than plain facts (Dasli, 2011).

The story line had taken in the intervention of this study is *pancha mahabhutas* or five elements. These are *prithvi* or earth, *aap* or water, *teja* or fire, *vayu* or air, and *akasha* or ether. In the traditional Indian medicine considers that the universe is consisting of amalgamations of the five elements. The five elements can be seen to exist in the material universe at all scales of life and in both organic and inorganic things (Patwardhan et al., 2005) Concept of five elements are popular to Indians as well as Koreans, therefore, it could be a common theme of the cultural performance. This concept was introduced by Indian classical musicians and dance of Kathak along with Korean music and below comments.

"Earth -or *Prithvi* – The Goddess Mother, from whose womb all things spring. Her rich and nurturing land provides all creatures of nature with shelter and nourishment. In her fertile soil, we grow the food that provides life, on her surface we live our lives, generation after generation, and when at last we perish, our bodies unite with her once again.

Water or *Jal*- Forever flowing, through Mother Earth's lands, giving life and hope to all that it meets along the way. It cleanses the body and purifies the soul. The dark grey clouds begin to swell, and suddenly they burst open, showering the scorched land with cool and soothing rain. The scent of the first rain, the sensation of the heavy drops that fall upon our skin, brings joy to all. The peacock too rejoices, as it opens its beautiful feathers to dance in celebration.

Fire or *Agni* – the element of death and destruction, but it is also the agent of creation, healing and transformation. Here we explore the story of the Korean

45

Queen (name?) who was murdered by a Japanese assassin. She had grace in her heart and fire in her soul. Her spirit contemplates the worth of her life on this Earth against this ruthless and untimely death. Now that she is gone, who will remember her legacy?

Air or *Vaayu* - We cannot see air, but its reality can be felt in every breath we take. When it blows, it carries with it the fresh fragrance of the blossoming flowers. The leaves on the tree sway to its silent music. The little children's kites dance around playfully in the sky. Even the peacock feather on Lord Krishna's forehead flutters in the cool breeze while He plays the flute with His divine breath.

Space or *Aakaash* – ever calm, ever in balance. Can we perceive the existence of space with any of our human senses? Perhaps not. But the human body can explore space through its movement in all the 10 directions. So what does Space refer to? Is it the intangible space around us? Is it the vast sky above? Is it outer space filled with countless unknown galaxies? Or, more importantly, is it the Inner space and the energy within?"

The theme in the intervention of this study was "empathy" which was believed to make Indians and Koreans closer through arts form.

(2) Dance

Dance is a type of non-verbal communication that can act as an effective mediator in improving intercultural communication competence. Multicultural education through dance can express a person's thoughts and beliefs through movement and find a solution between an individual and a group through the process of communicating with others (Seo, 2014). According to Oh (2010), the role of artists in a multicultural society is to break down the walls of thought and culture that hinders accepting diversity and intercultural integration. Kim (2000) and Seo (2011) claim that dance, a type of non-verbal communication and body language can be an effective educational medium in a diversified society. In other words, just as body language enables communication with foreigners, dance can be a common universal language that can used anywhere in the world as it is expressed using the body and does not use a specific language. Moreover, it does not need special expressive tools

like music or art, so it can be used easily as a communication method by physical expression and physical contact. In addition, dance has a good effect on building group consciousness as it can easily facilitate group activities.

Nah et al. (2011) claims the effects of multicultural dance education as the following: It helps students understand different cultures, ethnicities, and values through the understanding of dance around the world; enables students to acquire various artistic traditions and cultures; and is effective in raising self-esteem and respecting other cultures. Dance plays a very important role in the intercultural program, which is the intervention of this study. Each element of the 'empathy in 5 elements', the theme of this program, is represented with the Indian classical dance and the Kathak dance. For example, the emotion 'anger' is set up in order to create an atmosphere with the element 'fire' as the subject and arranged in a way so that this emotion can be delivered by describing Korean historical events through Kathak. To elaborate, anger is expressed through the Kathak dance and the background music used is from a Korean movie which has the plot of Japan occupying Korea and murdering the empress of Korea.

(3) Music

Interculturalism emphasizes not only diversity but also the universality of human beings, which is applied to music and becomes the principle of mutual interactive music. In other words, interculturalism looks at the similarities as well as the differences between many different cultures. The confirmation of difference is likely to lead to discrimination, but confirmation of similarity is likely to lead to solidarity. From such interculturalism viewpoint, the view on music of various cultures shares the principle that "all music of other cultures basically has equal value" (Merkt, 1993, p. 147). Music that is enjoyed in that culture has unique value characteristics, whatever the culture. "Recognizing equal values for the forms of music of diverse cultures becomes the basis of intercultural music education, and furthermore is the positive attitude toward mutual cultural exchange" (Merkt, 1993, p. 142). According to Nolte (2004), music of an unfamiliar culture is not understood only by those who know music, but it is truly understood only when the cultural context in which the music belongs to is understood. If we apply the premise that understanding culture is necessary in learning music to music education, intercultural

music education can be defined as the following: "Intercultural music education is music education that allows for the sharing and understanding of the culture of others through the music of other ethnicities, transcending the culture of all nations" (Min, 2004). In this aspect, the role of music is not limited to fostering emotions, but is "in line with the goals of social and political education from a democratic perspective" (Nolte, 2004, p. 29). In other words, it forms the values and attitudes of mutual coexistence which is necessary in today's multicultural society.

Music plays a big role in the intercultural program, an intervention of this study. For the intercultural collaboration of Indian and Korean art, an Indian musician was planned to play Korean music. Indians play the following instruments: Flute, table, violin, mandolin, synthesizer and djembe. The music that they played was Korean traditional music and Korean drama OST which has the mood of Korean traditional music. It was arranged so that the ambience of each music is in line with the 5 natural elements, which was the theme of the program. That is, for theme of earth, the music 'Destiny'; for theme of water the music 'onara'; for theme of fire 'If I leave' was used; for theme of wind music '*Buyonghwa*' and for theme of space '*Taepyoung* song' was arranged.

(4) Taekwondo

Traditional martial arts is a reflection of the unique ethnic philosophy in physical training, and is appropriate as an intercultural program as there is a common medium -the body, which all humans have. Kim (2005) defined Korean traditional martial arts as "one of the modern physical educational methods to form a complete human through a physical activity" (p.113). He explains that traditional martial art possesses uniqueness, which is the distinctive, archetypal original character that allows one culture to be distinguished from other cultures. Taekwondo is a world-recognized sport as the Korean traditional martial arts. Kang (2013) claims that Taekwondo, which represents Korean traditional martial arts, can not only promote Korea's unique cultural values to the world, but also can play a role in establishing national culture and identity that is being diluted in today's era of accelerating globalization and multiculturalism. According to the researcher, after the Japanese colonial rule (1910-1945), the Korean government developed Taekwondo as a modern physical education that emphasizes knowledge, virtue and the body by combining

Taekwondo with nationalistic ideology in order to establish the independent spirit and the national identity of individuals. Taekwondo during this period strengthened the people's physical strength as a way to preserve the nation that made ideology of nationalism through the Japanese colonial rule, anti-communist regime and the military regime. Shortly after, Taekwondo started to be globalized by being selected as an official Olympic sport at the International Olympic Committee (IOC) General Assembly in 1980 and as it developed into a social physical education, the general public started to voluntary take up Taekwondo. In addition, Taekwondo plays a role in favorably developing international relations in the era of globalization centered on cultural diplomacy. The Taekwondo Promotion Foundation is leading the development of new taekwondo performance contents that will be shown as stage performance at the performance hall in Taekwondo won (Kang, 2013). Taekwondo is transforming into a modern composite art with interesting art and story, combined with a musical genre. It is also capturing the eyes and minds of the audience as it displays diverse action scenes and stylish performances without any equipment, which make it almost, seem like special effects of a martial arts movie.

Taekwondo plays a role of intercultural composite arts in the intercultural program, which is an intervention of this research. Taekwondo is not shown in the form of martial arts itself, but an Indian, who was learned Taekwondo for a long time performs the Taekwondo dance with basic movements and breaking tiles in line with the beat of the music.

(5) Fashion

Clothing can be used as a material for intercultural understanding. It is necessary to understand the lifestyle of people from other countries in order to enhance the understanding of other cultures break prejudices and stereotypes and has a positive attitude toward various cultures. In general, lifestyles are based on clothing, eating and living. In particular, 'clothing' has the meaning of life related to wearing and clothes, and it is the very fundamental and important in human life together with 'eating' and 'living'. 'Clothes' perform various roles and functions beyond protecting the body in modern society as it continues to transform together with the culture in the different stages in history. In other words, it acts as a tool for physical and social functions as well as promoting the efficiency of physical activity and increasing

physical comfort. It has developed as a means of self-expression. In the process, it has acted as a major variable that mutually interacts with politics, the society, culture, art, and religion (Choi et al., 2014). Therefore, clothing reflects the natural environment and social and cultural environment of the country, while at the same time it is easy to see at first sight, and easy to try on, which makes it an innovative experience activity. Clothing was used in two ways in the intercultural program, which is an intervention of this study. First, there is a dress up time where Indians try on the Korean traditional costume called *Hanbok* and take pictures. Second, a fusion fashion show was planned where it shows Korean and Indian traditional costumes and costumes that have a mix of both.

(6) Visual art: painting & sculpture

One of the training methods refers to the use of art in developing intercultural competence. Nochajski and Matteliano (2008) believe that art could prove to be a very effective platform through which cultural competence can be enhanced. Similarly, art can prove to be a robust medium for communication and various art forms have been used by diverse cultures with a view to portray their issues, concerns, feelings and emotions in myriad ways. When art forms are used to express the cultural and historical contexts of different social cultures and groups, it is instrumental in enhancing cultural competence (Open Method of Coordination, 2014). At the same time, Anderson (2004) indicates that using art to develop intercultural competence enables people to get an in-depth understanding of other cultures and societies. When art is used as a medium to acquire such in-depth understanding, it also enables people to build new ideas on their beliefs about art on the whole while also presenting them with innovative manners in which the social, cultural and natural world can be approached. The use of art in providing training for intercultural competence can be considered as a demonstrative or hermeneutic social setting through which people can project an image of their individual existence while creating their individual identities (Chalmers, 1996).

Creating works of art can enable people to build their individual voice and vision in a visible language that elicited a largely imaginative response and divergence. The use of art can prove to be a potent manner that stimulates compassion, empathy, intercultural dialogue while engaging people to critically think about diversity and

cultural assumptions (Sousa, 2011). The process of learning and practicing art, and also through the use of arts as a transversal academic measure needs to be comprehended as a procedure where art is utilized to promote social and cultural purposes. This would be specific to tolerance and understanding, mutual respect, acknowledging diversity, team work, social skills, including personal development, creativity and the capacity for innovation. In several nations, cultural aspects that could either be tangible or intangible have vanished as no value is accorded to it under the system of education or it is not being transferred to coming generations (Esho (2015). Comprehending the elements of culture and its variations across people from diverse cultures could be a constructive manner through which positive relations could be established amongst people from diverse cultures.

Art does not necessarily be restricted to art galleries, theatres or concert halls. In fact, education through art can be facilitated anywhere people congregate and are attentive (Eisner, 2004). Human existence can be heavily influenced through arts. The history of humans clearly exemplifies the role of arts in the life of humans. It can be understood that art can convey culture beyond place and time. Culture has been transferred through art with the use of various forms, artistic costumes, creations from generation to generation. Hence, it has emerged that art based education would not only act as a link to the current diverse global environment but it can be useful in helping people to value their own as well as other prevalent cultures (UNESCO, 2006). The medium of art also allows people to reflect, interpret and mould their individual as well as others' perception and experience to the world. As a result, people are able to widen their individual understanding, intensify their empathy towards others, while adding an array of emotional response and meaning to their lives. It is not possible to separate art from content and forms.

The effectiveness and contributions of art based intercultural education towards the development of confidence, cultural awareness, risk-taking behaviors, acceptance of self and others and positive self-perception have been emphasized by Bamford (2006). Art based intercultural education can play a key role in ensuring that people stay engaged through continuous motivation in learning embodied and physical ways, giving them an opportunity to work in tandem with peers, eliciting an emotional response and invoking their cognitive abilities as they derive learning through art based education.

Art was implemented in three ways in the intercultural program, an

intervention in this study. First, it is an experience activity where Indian participants write their name in Korean using calligraphy. Second, it is an experience activity where Indian participants make Korean traditional craftwork. Third, it is an art exhibition by Indian and Korean students. A group of 20 students consisted of Korean students and students in Pune, India exhibit their individual and collaborated pieces of artwork. Art works such as paintings, sculptures, and installations are displayed.

CHAPTER III: Research methodology

This chapter provides the procedures of research methodology. It consists of eight main parts in the following way: First, research design is introduced as one group pre and post-test design. Secondly, an interventional tool of this research is described in details. Thirdly, population and sample is explained. Next, the way to build the survey questionnaires based on pilot survey is introduced. Then it presents details of the data gathering process as administration of survey. Next, the data analysis process is described; the last part of chapter studies the validity, ethical approached and dignity of research. Coding and analyzing data is conducted by using the SPSS 22 for statistical analysis is addressed.
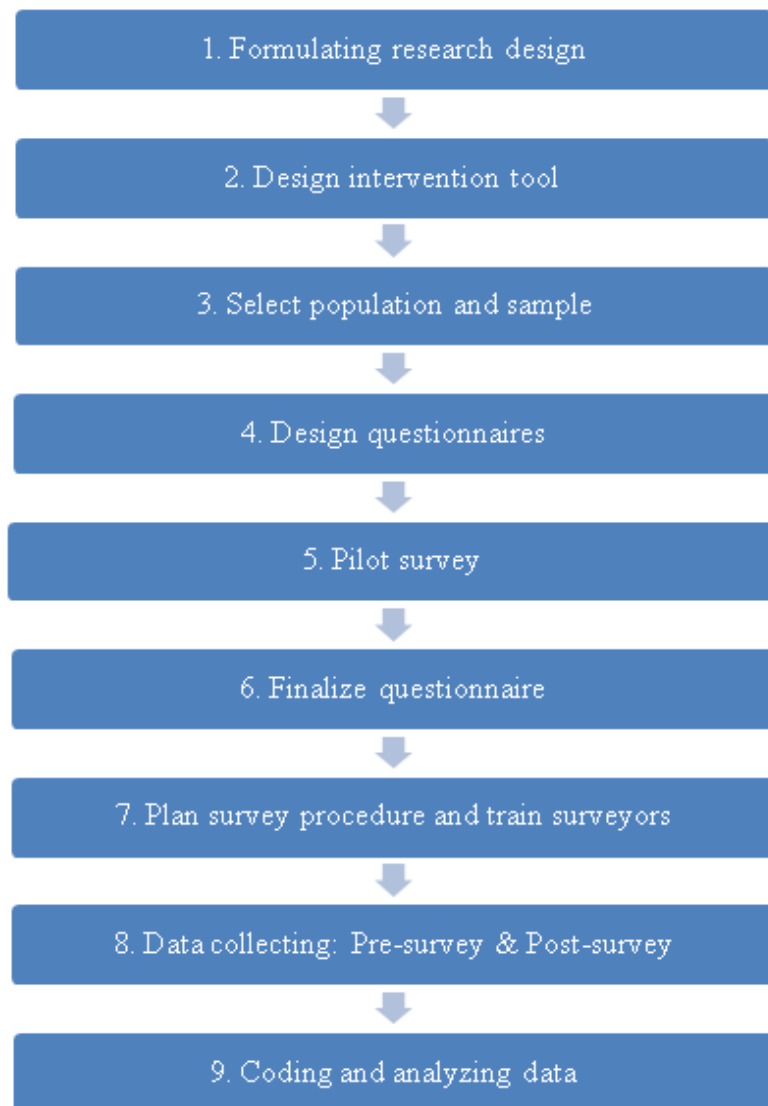

Figure 4: methodology flow chart.

3.1 Research design

Every research has a conceptual structure which is the research design that holds a mirror to the blueprint of the data collection, analysis and measurement of data (Kothari, 2004). From writing the hypothesis, operational issues and to the final analysis of data, the research design gives an outline of the complete execution of research by the investigator. Hence, the research design is a structure, plan and strategy applied to the research to explore alternative tools to resolve the issues and to reduce the variances. Furthermore, Kothari (2004) says, "Hypothesis-testing research studies (generally termed as experimental studies) are those where the investigator tests the hypotheses of causal relationship between the variables. Those studies need procedure that would not only decrease the bias and also higher the reliability, but would allow drawing inferences about causality."

This study uses 'one group pre-test and post-test design' as quasi-experimental design.

3.1.1 Pre and posttest design

Causal hypotheses will be tested by quasi-experimental research designs like experimental designs. The 'programme' or policy is considered as an "intervention" in both experiments (i.e., randomized controlled trials or RCTs). The way in which the elements of the programme/policy are being evaluated; how efficiently has the research study achieved its objectives and how a specified set of indicators measures are all included in the research design. By definition, a quasi-experimental design does not contain a random assignment. According to the 17th century philosopher John Locke, "That which produces any simple or complex idea, we denote by the general name cause, and that which is produced effect" and also "A cause is that which makes any other thing, either simple idea, substance, or mode, begin to be; and an effect is that, which had its beginning from some other thing" (Shadish *et al*., 2002, p. 325). This design is known as an experimental design (Dimitrov & Rumrill, 2003). The advantages of this design are that it permits the participants to be either in one group or the other. It is also a longitudinal study wherein the participants are observed with regard to differences occurred in time to investigate if a specific result has occurred. Seers and Critelton (2001) say the essential features of this kind of research design are

randomization and the use of a control group. There are four different types of quasi-experimental designs- one group pre-test and post-test design, the time series design, the time series with non-equivalent control group design and the non-equivalent control group design (Breakwell et al., 2000)

3.1.2 One group pre-test post-test design

Table 4. One group pre-test post-test design

Pre-test	Intervention	Post-test
O1	X	O2

The one group Pre-test/ Post-test does not include a control group. Intervention will be tested for pre-test and post-test scenarios. Such a study design is characterized by minimal internal validity which controls only the subject's selection and experimental mortality. Furthermore, the design has no external validity. The main merit of using 'one group pre-test and post-test design' is, despite the problems of validity and reliability is its exploratory nature of anticipating cause and effect relationship of a context (Protogenie, n.d.).

3.2 Interventional tool

The intervention of this research is Korean Indian cultural festival. Overview of the festival is as below:
➢   Title: 3rd Korean Indian cultural festival "Empathy"
➢   Date & time: 18 Dec 2016, 3-9 PM
➢   Venue: Phoenix market city , Pune, India
➢   Hosted by consulate general of the republic of Korea in Mumbai, sponsored by Korean Association Pune and powered by Face of India

This festival is designed to contribute to cultural diversity through communication, to look at unfamiliar cultures without prejudice, and promote mutual understanding between Koreans & Indians. This festival has two broad sections; one is 'Korean cultural experience zone': Wearing Korean traditional costume, making Korean craft, wiring Korean script in calligraphy and Korean-Indian students' art

exhibition etc is conducted for 2hrs. The second part is the 'Korean & Indian cultural performance for 4 hours. The researcher had designed and utilized the intercultural performances, as an intervention through the committee of the festival in order to improve intercultural relationship between India and Korea. The theme of the festival induces empathy from the universality of humanity using the five elements (earth, water, fire, wind and ether) as the basic concept for the entire festival. It expresses the commonness as well as differences between Korean & Indian culture.

Performance program was as below;

Table 5. Program of 3rd Korean Indian cultural festival, Pune

SN	Time (P.M)	Subject	Performers
1		Opening ceremony	
2		1) lighting ceremony	
3	5:00-5:20	2) Sing Korean, Indian national anthem	Students of Korean school in Pune
4		3) VIP speech	Consul general of Korea, Foster first secretary of Indian Embassy in Korea
5	5:30-5:35	[Earth] create atmosphere of 'Earth' by music & Kathak dance	Indian musicians & Kathak dancers
6	5:35-5:50	Korean martial art Taekwon-do	Kukkiwon Taekwon-do team
			Bhosale's Taekwondo Academy
7	5:50-5:55	[water] create atmosphere of 'water' by music & Kathak dance	Indian musicians & Kathak dancers
8	5:55-6:20	Fashion show	Pune fashion week
9	6:20-6:25	[Fire] create atmosphere of 'fire' by music & Kathak dance	Indian musicians & Kathak dancers
10	6:25-6:35		Anonymous crew
11	6:35-6:45	Modern Dances	Bigmama
12	6:45-6:55		Anonymous crew
13	7:00-7:05	[wind] create atmosphere of 'wind' by music & Kathak dance	Indian musicians & Kathak dancers
14	7:05-8:00	Korean traditional dance	Jeon-buk provincial institute of Korean traditional musician
15	8:00-08:20	[space] create atmosphere of 'space' by music & Kathak dance	Indian musicians & Kathak dancers
16	8:20-8:30	'follow me' dance with DJ	All audiences
17		Harmony of Korea & India	Jeon-buk provincial institute of Korean traditional musician & Indian musicians
18	8:30	declaration of festival's end	committee

There were 260 performers including *Jeollabukdo* Provincial Institute of Korean Traditional Music, Renowned Indian classical musicians & dancers, winner of K-pop contest 2016, Korean school students, fashion show by Pune fashion week, *Kukkiwon Taekwondo* demonstration team India, Bhosale's *Taekwondo* academy etc.

3.3 Population and sample

3.3.1 Population

Approximately 3000 general population attended the specifically designed intercultural program. They are considered the samples and are offered the survey questionnaire.

3.3.2 Sampling Technique

The strategy used, accessibility and representativeness are the factors that decide the sampling technique (Bryman, 2012). According to Patton (2002) sampling technique considers four questions which are as per following- what a researcher wants to examine, why a researcher wants to examine, what kind of sources he/she wants to research and how the findings would be used (Cohen & Manion, 1994). Taking the above questions into consideration, purposeful sampling technique is used in the current study. This kind of sampling helps the researcher to cross check whether they fulfill the eligibility criteria on the basis of the research objectives (Easterby-Smith et al., 2012, p. 228).

In this research random sampling was selected as a technique. Random sampling is the simplest form of sampling technique. The key feature of this technique is that every participant has the chance of being selected. When the population to be evaluated increases, selection of the exact sample size becomes difficult (Saunders, 2003). A total of 1000 invited participants are chosen as sample.

3.4 Survey questionnaires

The research survey questionnaire consisted of three sections. The first

component of the research questionnaire included nine questions about demographic information. These were nationality, gender, age, marital status, education level, occupation, location of staying, duration of staying in Pune and previous participation in Korean Indian Cultural Festival.

The second section of survey questionnaire has two kinds of instruments; Intercultural Sensitivity Scale (ISS) and Cultural Intelligence Scale (CQS). The third section is related to festival satisfaction made by ministry of foreign affair, Republic of Korea.

3.4.1 Intercultural Sensitivity Scale (ISS)

In this study, the Intercultural Sensitivity Scale (ISS) developed by Chen and Starosta (2000) is used. The scale developed by Chen and Starosta (2000) comprises of 24 –items wherein these items are used to assess the levels of participant sensitivity. The items are grouped based on five factors which include - interaction engagement, interaction confidence, respect of cultural differences, interaction attentiveness and interaction enjoyment. The responses were acquired using a 5-point Likert scales wherein the ranges are from strongly "disagree" to "uncertain" to "strongly agree." For each component in the scale, the sum score can be calculated and an overall composite score for sensitivity for each participant could be achieved by adding the item ratings for the participant (Wang & Zhou, 2016). The following items were reverse-coded for data analysis: 4, 6 and 8. Reverse-coding was used in this case because the ISS has items that are considered "less sensitive-keyed" (i.e. "I find very hard to talk in front of people from different culture") in addition to having "positively-keyed" or positively worded Items (i.e. "I am open-minded to people from different culture"). For example, if a participant responded 1 (Strongly Disagree) to the "I find very hard to talk in front of people from different culture" item, then this was recorded individual's response to a 5. Thus, the reverse-scored item now has a high score (a 5 instead of a 1), which indicates a high level of intercultural sensitivity. ISS is consisted of four components. Those are interaction engagement; respect for cultural differences; interaction confidence; interaction enjoyment and interaction attentiveness.

In this survey out of the original 24-items, only 10 questions (No.1-No.10) have been selected to avoid duplication of contents in questions. From 5 each category two or three questions were sorted out as follows. From interaction

58

engagement in total tree questions (question no. 1, 2, 3), from respect for cultural differences in total two questions (question no. 4, 5);   from interaction confidence in total two questions (question no. 6, 7); interaction enjoyment only one question (question no. 8) and from   interaction attentiveness in total two questions (question no. 9, 10) have been selected. Languages of questionnaire were in English and Korean and Korean version was translated by this researcher.

3.4.2 Cultural Intelligence Scale (CQS)

The Cultural Intelligence Scale (CQS) comprise of 20 items designated into four factors namely- Metacognitive CQ, Cognitive CQ, Motivational CQ, and Behavioral CQ (Center, 2005). Items in CQS are generally assessed on seven point Likert scale which ranges from "strongly disagree" to "strongly agree" (Bücker et al., 2015). The Cultural Intelligence Center (2005) introduced the Cultural Intelligence Scale (CQS) as an instrument to measure one's intercultural competence. Ang and Van Dyne (2008) compared the other 11 intercultural competency scales with the CQS and concluded that the CQS is a valid instrument that evaluates multiple aspects of intercultural competence. Ang et al. (2006) suggested four dimensions of CQS: (a) metacognitive CQ, which is a person's foreknowledge, onsite adjustment, and post-evaluation of an interaction with people from different cultures; (b) cognitive CQ, which is a person's comprehension of different languages, values, and customs; (c) motivational CQ, which is a person's inner drive to direct his or her appropriate behavior in a new cultural scenario; and (d) behavioral CQ, which is a person's ability to communicate appropriately with people of diverse backgrounds.

In this survey, out of the original 26-items, only 5 questions (No.11-No.15) which are directly related to cultural event have been selected.   From metacognitive CQ one question (question no. 15); from cognitive CQ in total two questions (question no.11, 12); from motivational CQ one question (question no.13) and form behavioral CQ only one question (question no.14) have been selected. Languages of questionnaire were in English and Korean and Korean version was translated by this researcher.

The last section of survey questionnaire is on festival satisfaction which Consulate General of the Republic of Korea in Mumbai has developed with this researcher.

3.5 Pilot survey

A pilot study was conducted at the final stage of the exploratory research methodology. The pilot study has to evaluate the questionnaire before implementing it among the population (Saunders, 2003). The main purpose of the pilot study is to assure the respondents that they will not face any consequences because of the questionnaire methodology. The results obtained from the pilot study give an opportunity to make necessary improvements in the questionnaires if need arose. The pilot study also validates the questionnaire that is implemented herein (Saunders, 2003).

The pilot study of the questionnaire was performed with 50 people. The participants were asked questions on the following issues.

➢ Clarity of the questions (Fink, 2003)

➢ Relevance of the questions (Fink, 2003)

➢ Total layout of the entire questionnaire (Bell, 2005)

➢ Duration taken to complete the questionnaire (Bell, 2005)

3.6 Finalized questionnaire

Based on the feedback obtained at the end of the pilot survey by the participants, the researcher changed the questionnaire. Changes are made in the questionnaire on the basis of the validity and reliability analysis.

A difference was made in the alignment of questions, and slight changes were incorporated in the questionnaire. 3.7 plan survey procedure and trained surveyors were used. 27 surveyors were trained to approach participants and explain the purpose of this survey and ways of completion of the questionnaire. Virtual simulation training was provided to these surveyors.

Table 6. Composition of assessing instruments in questionnaire

Variables	Sub-categories	Item	Source
1. Demographic information	nationality, gender, age, marital status, education level, occupation, location of staying, duration of staying in Pune and previous participation in KICF	9-items	researcher
2.1. Intercultural sensitivity	Interaction engagement	No.1, 2, 3	Chen & Starosta (2000)
	Respect for cultural difference	No.4, 5	
	Interaction confidence	No.6, 7	
	Interaction enjoyment	No.8	
	Interaction attentiveness	No.9, 10	
2.2. Cultural intelligence	Meta-cognitive CQ	No.15	Cultural Intelligence Centre (2005)
	Cognitive CQ	No.11, 12	
	Motivational CQ	No.13	
	Behavioral CQ	No.14	
3. Satisfaction on cultural program	Satisfaction level on this program etc.	6-items	Ministry of foreign affair, Republic of Korea

3.7 Data collection by pre-survey & post-survey

Participants were given a detailed description of the study. Requirements of the study and methods of data collection were explained to the participants. Any question raised by them was answered satisfactorily. Voluntary participation in the study was emphasized though participants had the liberty to withdraw any time.

All the participants were requested to complete all the form of pre-survey before the cultural program and post-survey after the program. Eventually, the availability of participants for the post-intervention data collection was deduced after the cultural program.

3.8 Validity, ethical approached and dignity of research

3.8.1 Validity of research

The verifiability characteristics of the findings of the research decide the research's validity (Saunders, 2003). Validity construction, internal validity and external validity should be considered.

Stake (1995) opines, by obtaining different sources evident for the triangulation process the construct validity can be achieved. Questionnaire is the primary instrument used for the data collection followed by the secondary analysis. From the obtained evidence it is feasible to recall the data collection method (Yin, 1994).

The internal validity of the study provided the real features of the results (Remenyi, 1998). In spite of the reliable measurement of the tool, internal variability is considered for the justification that relates the variables. The internal validity also predicts the casual control. The internal validity may be restricted by avoiding the casual threats. The casual threats are listed as follows:

➢ Perceptual inaccuracies: Inaccuracy in recollecting a past event
➢ Halo effect: Preconditioning of the subject to answer
➢ Memory recall bias: bias and forgetfulness of the participant and
➢ Reflexivity: The subject provides the answer that seems the most correct and not what he or she actually feels (Remenyi et al., 1998).

The external validity is described by Remenyi (1998). It may refer to the extension or improvement of the outcomes of a study to still broader context over the current research environment. The external validity is not involved in the existing research as it is beyond the scope of the research.

3.8.2 Ethical Approaches

The various aspects of the research process such as data collection, data analysis and data publication get influenced by the research design (Burton, 2000). In every stage of the research process the ethical inference has been considered by the researcher. The privacy and secrecy of each participant of the research process was ensured. The confidentiality of the volunteer participants of the research was also maintained. The personal information and details of the participants like name, address, phone number or email are collected in the research process and confidentiality shall be maintained. The process was structured in such a way that the participants were assured of their privacy and anonymity. Saunders (2003) talked about the following rights of the participants from the research process:

- Participants were not forced for the survey.

- The actions that either irritate the participants or provide them incentives are carried out.

- The time of conversation was set according to the participants' comfort.

- The factors which influence the participation in the research process are to be determined.

- To possess the right to answer.

- The questions which may make participants feel uncomfortable are to be avoided.

- Overtime survey or interview process is to be avoided.

- The factors which affect the religious or cultural sentiments are not to be implemented.

- The researcher utilizes the rights of participants in the existing research as indicated by Saunders (2003).

3.8.3 Dignity

The participants, throughout the research process, were treated with respect and dignity. In certain situations the participants found themselves to be the subjects for the study. They felt compelled to answer the questions. Hence, the participants were assured of the voluntary participation and not the forceful participation. The questions raised by the volunteers were clarified and dealt with clearly and with great respect (Burton, 2000).

The research is in regard with respecting the emotional feelings of the participants. It is particular not to disturb the feelings of the participants. Caste, ethnicity, creed and other factors were also considered while building the questionnaire in order to neutralize it to the emotions of the general public. The researchers have been particular in not considering any individual, a group, or organizational participants for the survey or any other research process (Burton, 2000).

Table 7. Participant consent model

Lack of consent	Implied consent	Informed consent
Participants lack knowledge. Researcher used deception to collect the available data.	Participants do not fully understand their rights. Researcher implies consent about the use of data. This is obtained by access to or return of questionnaire.	The consent on the participant was provided freely. It was based on full information provided about the rights of the participants and complete disclosure on how the data would be used and for what purpose.

Source: Adopted from Saunders et al. (2003)

The research carefully followed the informed approval approach. The researcher can validate the instruments and tools used in the research by providing the participants with the complete information about the purpose and influence of the research. Saunders (2003) study of participant consent model facilitated for obtaining the participant's approval in the initial stage of the research.

3.9 Coding and analyzing data

Coding for the present research implies the use of unique identifiers (UID) for each participant to ensure confidentiality of the participants. The data collected for the present study are analyzed using statistical techniques. In order to find the significance of difference among mean scores statistical techniques such as Mean, SD and CR value have been used. The hypothesis mentioned in the study is tested with the application of Analysis of variance and t-test. The nature of the data decides the final selection of the statistical technique. Taking the hypotheses into consideration the appropriate statistical techniques are used.

3.10 Summary

This chapter elaborately discusses the research method and rationale used in the study for selecting various characteristics related to the research. The selection of appropriate research design, techniques of data collection, statistical methods and test used for the data analysis are also included in this chapter. This research used both primary and secondary data. The quasi experimental design is the most important data

collecting approach used in this research process. Structured questionnaire facilitated in evaluating the effect of art-based intercultural intervention. It also aided in supporting and confirming the quantitative findings. SPSS 22 was used for the data analysis process and to present the quantitative data. Both descriptive and inferential statistics was executed. Test and analysis techniques such as percentage analysis and student paired t-test were used in the research process to analyze data and to examine the hypotheses. The techniques used are apt for the discussed topic and thought-out application of them increases the productivity of the entire research.

CHAPTER IV: Data analysis & results

4.1 Data analysis

The SPSS 22 program, which is a social science investigation package, was mostly used to analyze the data collected for this study. First, frequency and average analyses were conducted for the basic statistical analysis to examine the demographic characteristics of the respondents of the study. In addition, the main variables' descriptive statistics, including the average, standard deviation, skewness, and kurtosis were calculated in order to verify the normal distribution. Second, principal component analysis, which is mathematically visible and clear, was used for the factor extraction method in order to verify the validity and reliability of the measuring tools used in this study. The reliability analysis was conducted using the values of Cronbach's α to analyze the reliability of the measurement items. Third, paired sample T-test was conducted to check amount of pre & post variation of participants. Fifth, independent t-test was conducted for identifying the variables dichotomous, for example, male and female variables. Lastly, mean and standard deviation was calculated by assessing the satisfaction survey to understand relation between level of intercultural sensitivity, cultural intelligence and satisfaction.

4.2 Typical properties of the sample

The missing values and outliers (central tendency, etc.) for the valid responses were reviewed and screened via data processing. Then the consistent, central, and extreme values were removed for responses with outlier values. Out of 311 responses, 6 were screened out and a total of 305 were used in the final analysis. A frequency analysis was performed to assess the sample's demographic properties. The demographic properties of the respondents are depicted below with charts and graphs.

With regards to nationality, Indians were 206(67.5%), Koreans were 99(32.5%).
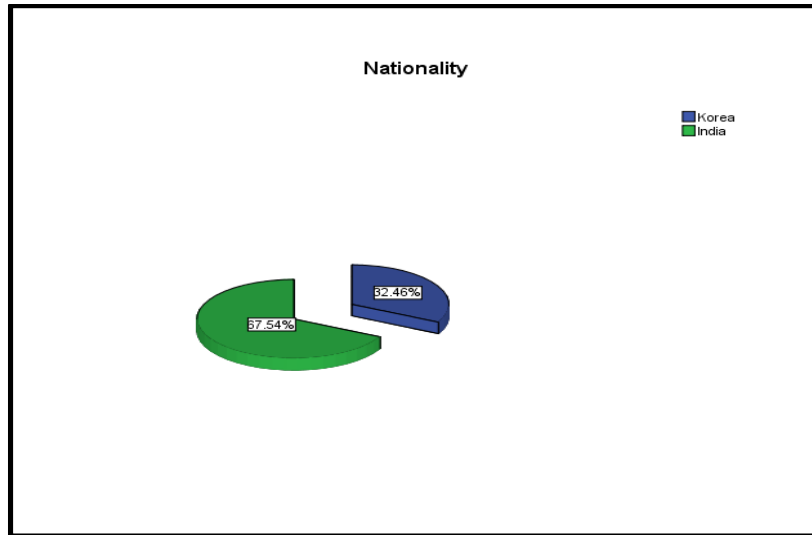
Figure 5. Composition of survey respondents by nationality.

In terms of gender distribution, there were 85 males (41.35%) and 121 females (58.7%).
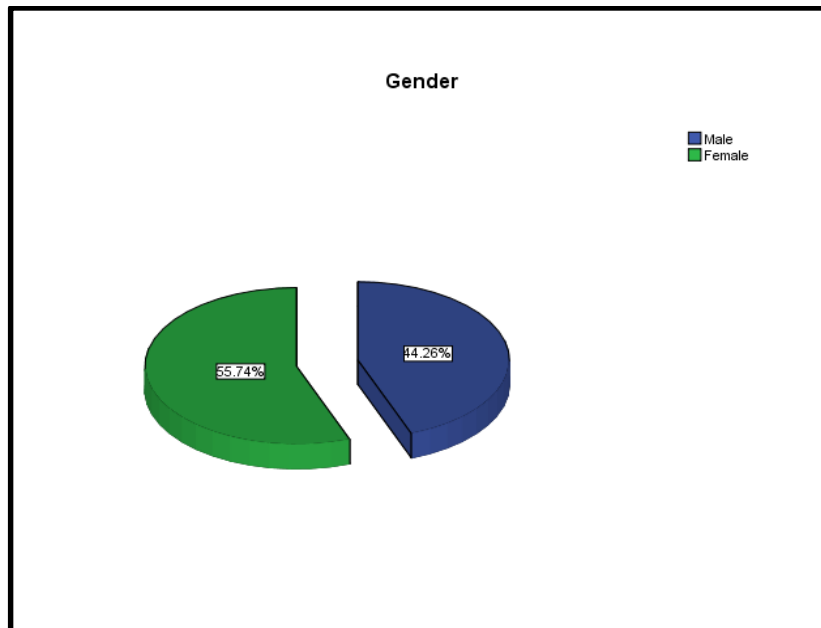
Figure 6. Composition of survey respondents by gender.

Mean age for all participants were 27.42. With regards to status of marriage, single 186(61%), married 117(38.4%), divorced 1(0.3%), others 1(0.3%).

In terms of education level there were primary: 1-5 years of education 4(1.3%), secondary: 6-9 years of education 17(5.6%), college: 10+2 standard 74(24.3%), Bachelor's degree 156(51.1%), master's degree 50(16.4%), doctorate degree 4(1.3%).
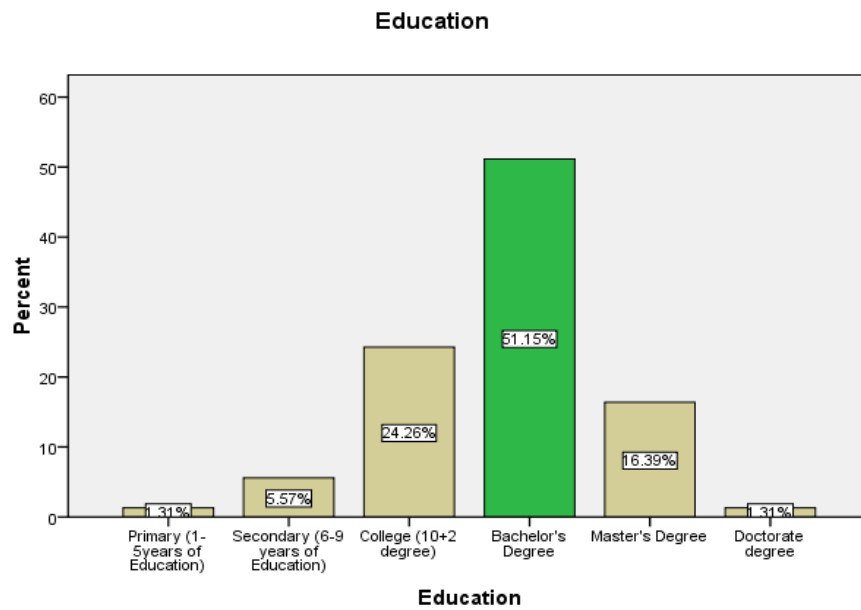
Figure 7. Composition of survey respondents by education.

Regarding to occupation, there were employee 82(26.9%), businessman 24(7.9%), public servant 6(2%), artist 8(2.6%), homemaker 32(10.5%), Student 117(38.4%), retired 6(2%), others 30(9.8%).
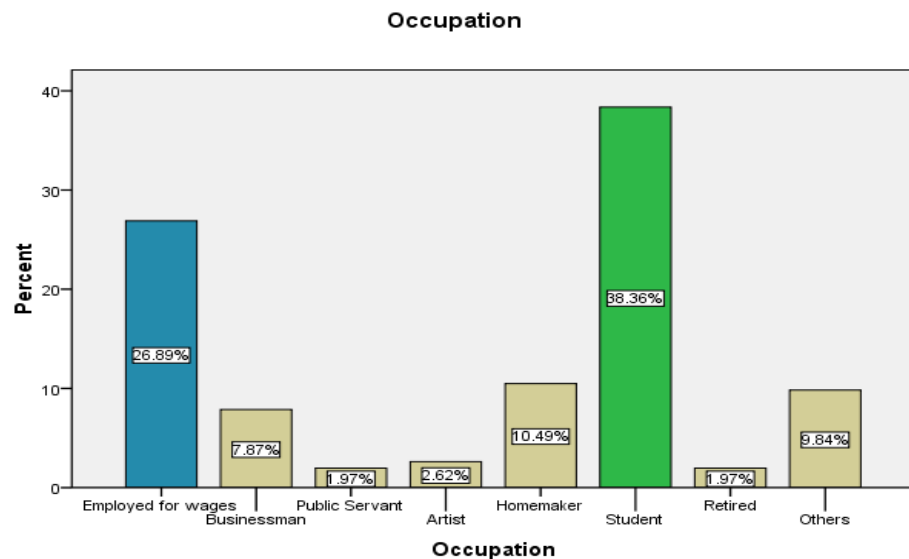
Figure 8. Composition of survey respondents by occupation.

With regards to location of staying, Pune were 274(89.8%), other city were 31(10.2%).
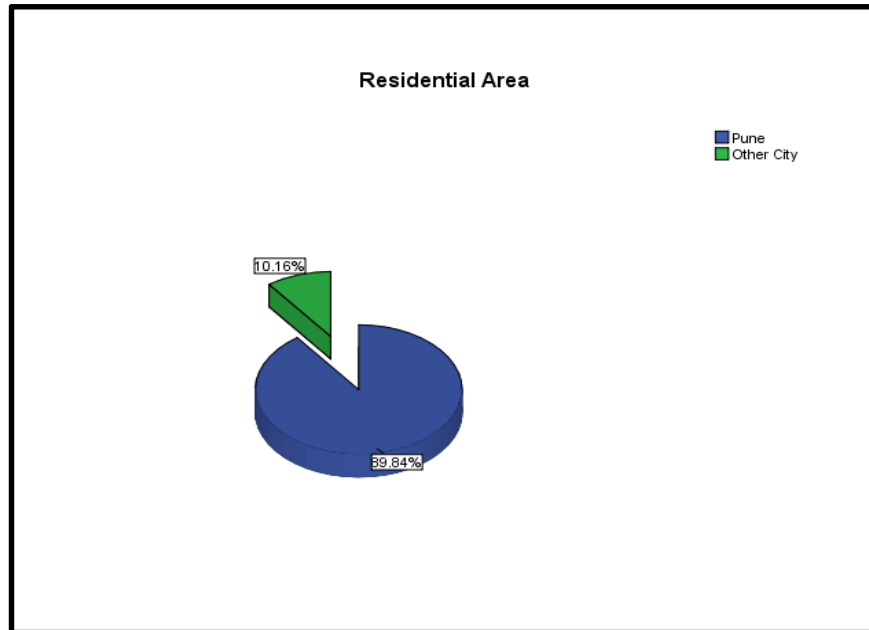
Figure 9. Composition of survey respondents by residential area.

Regarding to duration staying in Pune, less than 1 year were 63(20.7%), 1-3 years were 49(16.1%), 4-6 years were 52(17%), 7-9 years were 30(9.8%), and more than10 years were 111 (36.4%).
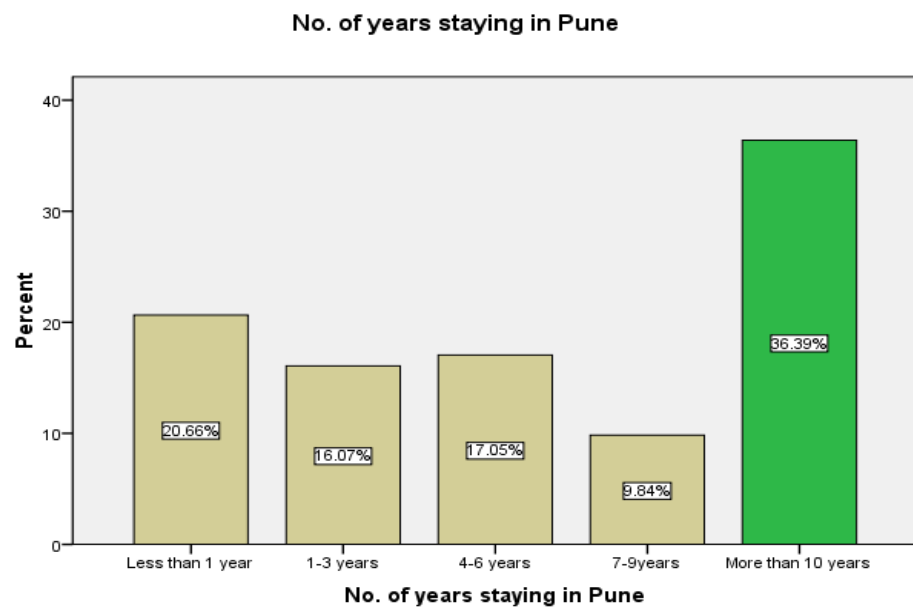
Figure 10. Composition of survey respondents by year of staying in Pune.

Regarding to the question of participation on previous Korean Indian Cultural Festival(KICF),　answer of 'no' were 208(68.2%), 'yes' were 97(31.8%).
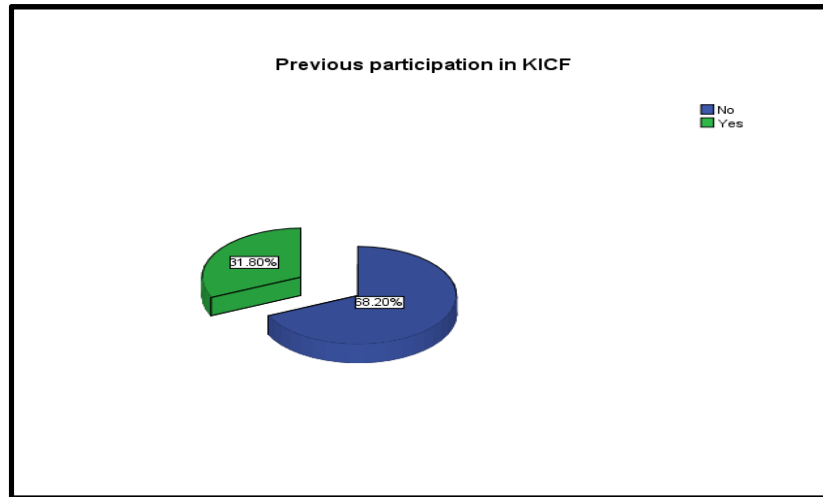
Figure 11. Composition of survey respondents by participation in KICF.

4.3 Analysis of reliability

Reliability of two instruments in this study coefficient of Cronbach's α of ISS with 10 items was measured as 0.487 and in the case of CQS with 5 items was as 0.81. Generally above 0.7 is considered significant. ISS could not be generalized and limited to this data survey only since its value was less than 0.7. ISS was not reliable may be due to item shown not matching. However, in other research the Cronbach's α of ISS measuring tool with 26 items showed the following results; interaction engagement 0.748, respect of cultural differences 0.707, interaction confidence 0.847, interaction significance 0.612, interaction attentiveness 0.632, and the Cronbach's α for the entire question was 0.895. (Kang, 2015, pp. 47-48) Original ISS is highly reliable. In the case of CQS instruments indicated high reliability. Therefore, the questionnaires used in the study could be considered appropriate for this survey.

4.4 Main Analysis

4.4.1 Hypotheses test

H1. Intercultural sensitivity differs by nationality without any experimental intervention (before having an intercultural experience).

The test used for this analysis was independent sample test. The T-test is used

70

in this instance, in order to compare the means of two different groups of Indians and Koreans. Result indicates, for Indian had a mean of 3.72. On the other hands, Koreans had a mean of 3.46. The result of analysis illustrates that the statistics was significant and thus, hypothesis 1 was supported by data.

Table 8. Indian & Korean's ISS pre

Item	Nationality	N	M±SD	t	p
ISS pre	India	206	3.72±0.33	-5.159	.000
	Korea	99	3.46±0.45		
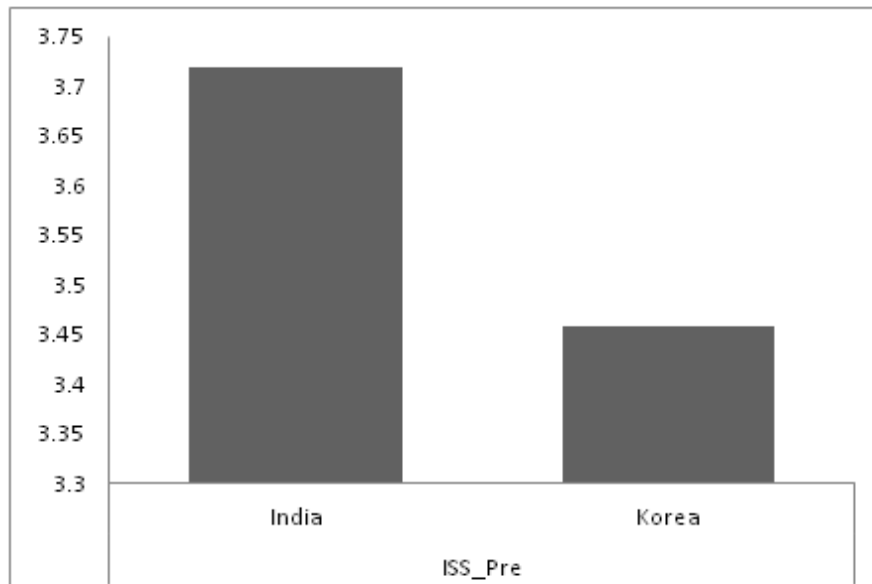
Figure 12. Comparison on ISS pre between Indians & Koreans.

In addition, groups with high ISS pre in each category within the demographic factors were as follows;

Males for the gender category, from the age of 28 for the age category, single or married or others excluding divorced in the marital status category, master's degree graduates in the education degree category, artist in the occupation category, areas other than Pune for the residential district category, more than 10 years for the residence period category, and a group with experience of participating in previous KICF, appeared to have high ISS pre (Refer to Appendix1).

H2. Intercultural sensitivity level increases after an intercultural experience.

The test used for this analysis was paired sample test. The difference of pre & post level of entire ISS illustrates had a mean of 0.14. Pre-survey had a mean of 3.90 while post-survey had a mean of 4.04. The result of analysis illustrates that the statistics was significant and thus, hypothesis 2 was supported by data.

Post variation has increased with statistical significance from pre variation and it meant that intercultural experience gave positive effect on intercultural sensitivity.

Table 9. Difference of all participants' ISS pre & post

Item	N	M±SD	t	p
ISS pre	305	3.90±0.45	6.880	.000
ISS post	305	4.04±0.49		
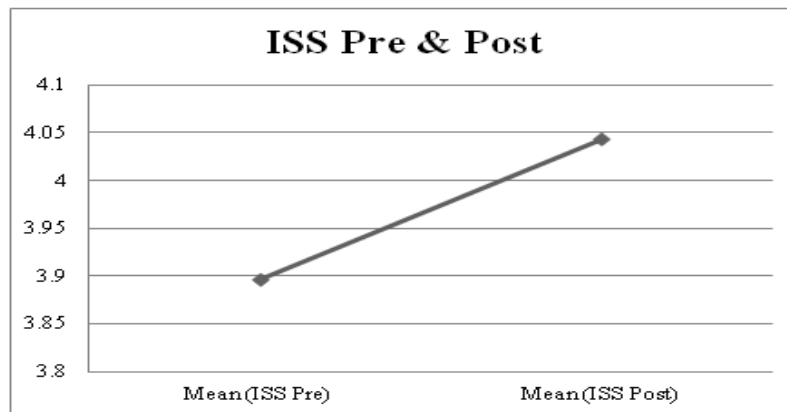
Figure 13. Difference of all participants' ISS pre & post.

Result based on five composite variables indicates that for the first composite "interaction engagement", pre -survey had a mean of 4.46, while post-survey had a mean of 4.60. For the second composite "respect for cultural difference", pre -survey had a mean of 3.63, while post-survey had a mean of 3.68. For the third composite "interaction confidence", pre -survey had a mean of 3.04, while post-survey had a mean of 3.18. For the fourth composite "interaction enjoyment", pre -survey had a mean of 2.10, while post-survey had a mean of 2.19. For the last composite "interaction attentiveness", pre -survey had a mean of 3.76, while post-survey had a mean of 4.03.

72

As a result of analyzing ISS of every participant according to five composites, interaction attentiveness appeared to have increased the most. The second highest increase rate was interaction confidence. Thirdly, the growth of interaction engagement seemed to be significant. However, changes in interaction, enjoyment and respect for cultural difference were not significant.

Table 10. Difference of all participants' ISS pre & post in five composites

	Item	N	M±SD	t	p
Pair 1	Interaction engagement (pre)	305	4.46±0.61	4.704	.000
	Interaction engagement (post)	305	4.60±0.56		
Pair 2	Respect for cultural Difference (pre)	305	3.63±0.61	1.555	.121
	Respect for cultural Difference (post)	305	3.68±0.63		
Pair 3	Interaction confidence (pre)	305	3.04±0.65	3.781	.000
	Interaction confidence (post)	305	3.18±0.71		
Pair 4	interaction Enjoyment (pre)	305	2.10±1.04	1.627	.105
	interaction Enjoyment (post)	305	2.19±1.14		
Pair 5	Interaction attentiveness (pre)	305	3.76±0.72	7.306	.000
	Interaction attentiveness (post)	305	4.03±0.73		
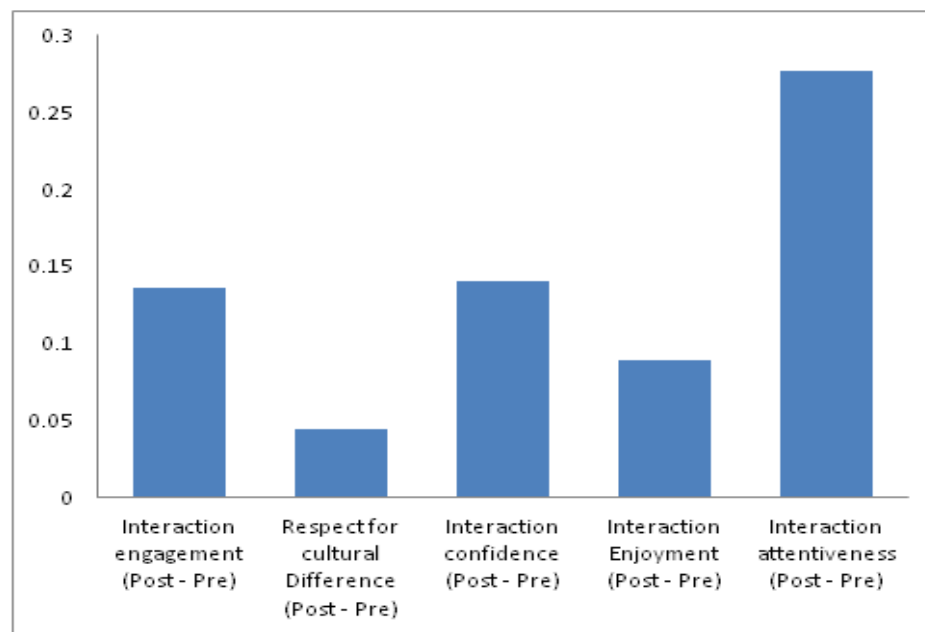
Figure 14. Difference of all participants' ISS pre & post in five composites.

H3. The effect of intercultural experience on intercultural sensitivity level differs by nationality

The test used for this analysis was independent sample test in order to compare the means of two different groups of Indians and Koreans. Result indicates, for Indian had a mean of .11. On the other hands, Koreans had a mean of .23. After the cultural experience, Indians had a larger increase of ISS than Koreans. The result of analysis illustrates that the statistics was significant and thus, hypothesis 3 was supported by data.

Table 11 Difference of Indian & Korean's ISS pre & post.

Item	Nationality	N	M±SD	t	p
ISS pre & post	India	206	0.11±0.34	2.570	.011
	Korea	99	0.23±0.42		
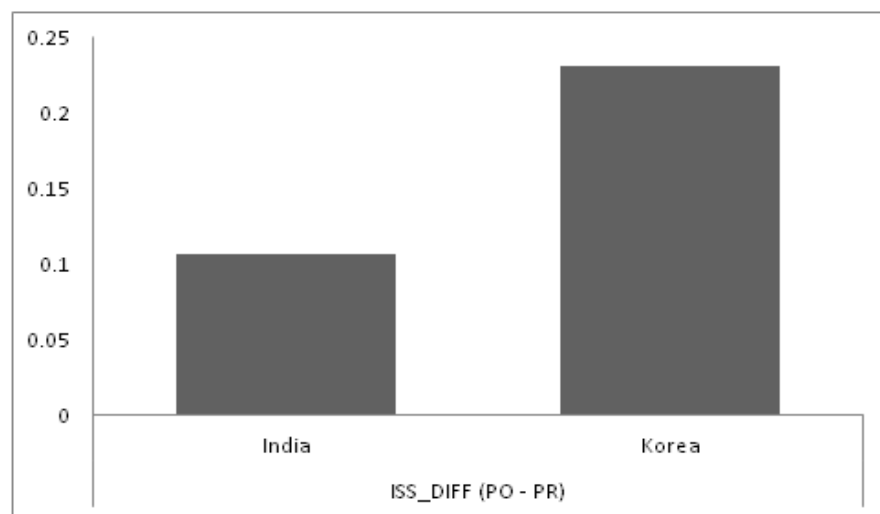
Figure 15. Difference of Indian & Korean's ISS pre & post.

Table 12. Indian & Korean's ISS Post in five composites

Nationality	Int_eng	RCD	INT_CONF	PO8	INT_ATTN
India	4.75±0.45	3.70±0.65	3.22±0.71	2±1	4.10±0.68
Korea	4.29±0.64	3.64±0.61	3.11±0.70	2±1	3.89±0.81

74
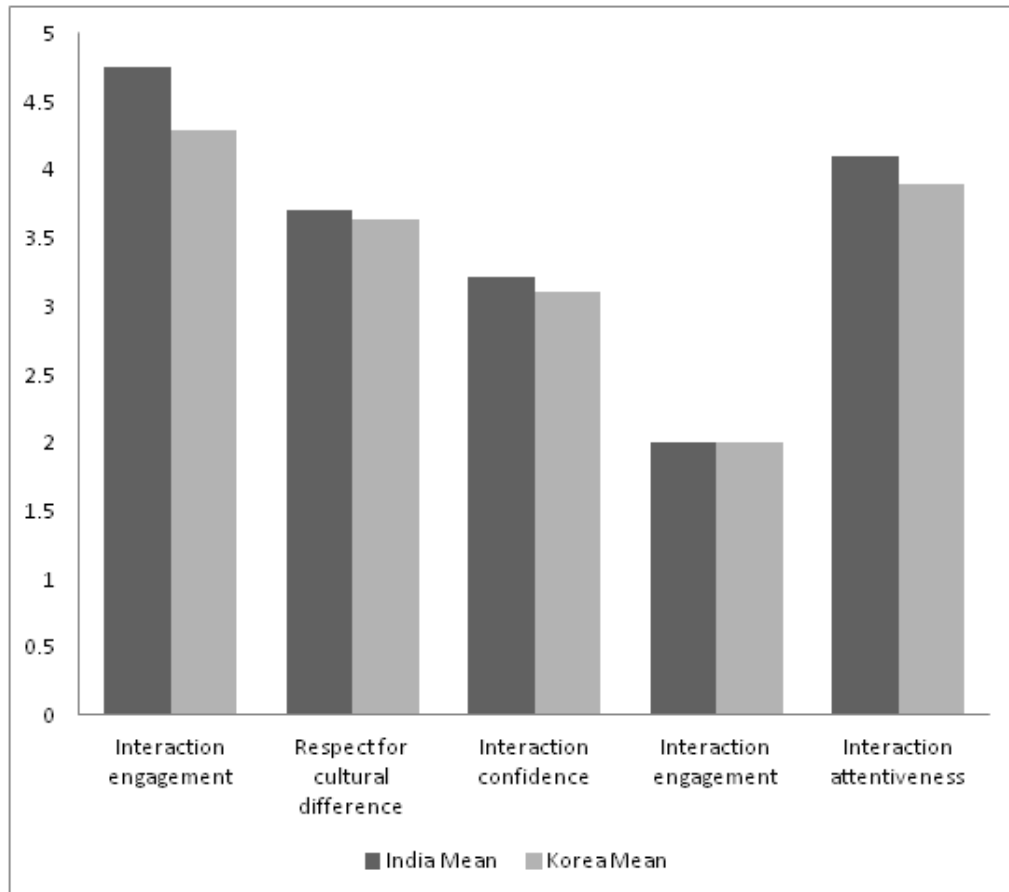
Figure 16.   Indian & Korean's ISS Post in five composites.

H4. Cultural intelligence differs by nationality without any experimental intervention (before having an intercultural experience).

The test used for this analysis was independent samples test. The T-test is used in this instance, in order to compare the means of two different groups of Indians and Koreans. Result indicates, for Indian had a mean of 3.83. On the other hands, Koreans had a mean of 3.52. Statistical significant was found and thus, hypothesis 4 was supported by data.

Table 13. Indian & Korean's CQS pre

Item	Nationality	N	M±SD	t	p
CQS pre	India	206	3.83±0.57	-4.243	.000
	Korea	99	3.52±0.64		
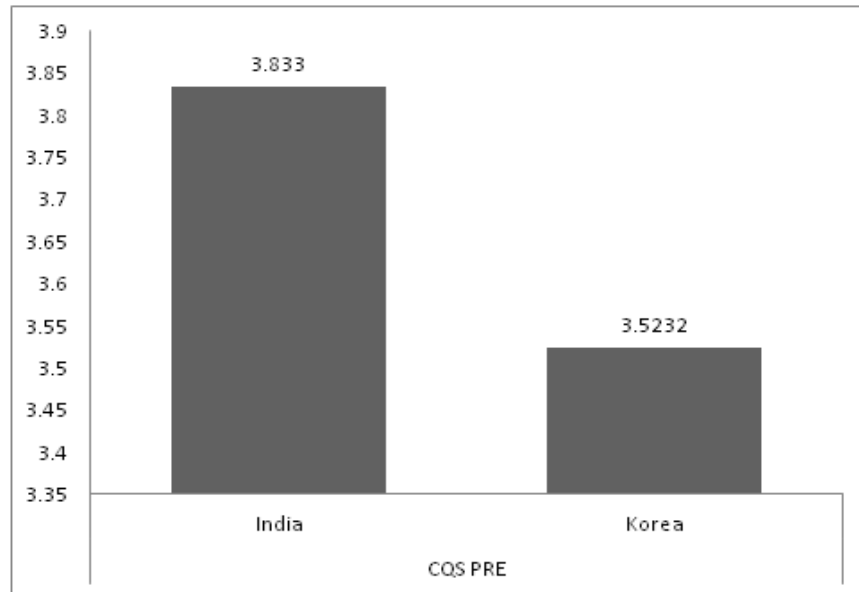
Figure 17. Comparison on CQS pre between India & Korea.

Groups with high CQS pre in each category within the demographic factors were as follows;

Males for the gender category, the age from to 28 for the age category, single or married or others excluding divorced in the marital status category, master's degree graduates in the education degree category, artist in the occupation category, areas other than Pune for the residential district category, 4 to 6 years for the residence period category, and a group with experience of participating in previous KICF, appeared to have high CQS pre (Refer to Appendix3).

H5. Cultural intelligence level increases after an intercultural experience.

The test used for this analysis was paired samples test. The difference of pre & post level of entire CQS illustrates had a mean of .35. CQS pre had a mean of 3.73 while CQS post had a mean of 4.08. The result of analysis illustrates that the statistics was significant and thus, hypothesis 5 was supported by data.

Post variation has increased with statistical significance from pre variation and it meant that intercultural experience gave positive effect on cultural intelligence.

Table 14. Difference of pre & post level of CQS

Item	N	M±SD	t	p
CQS pre	305	3.73±0.61	-	-
CQS post	305	4.08±0.65		
CQS post - pre	305	0.35±0.56	10.880	.000
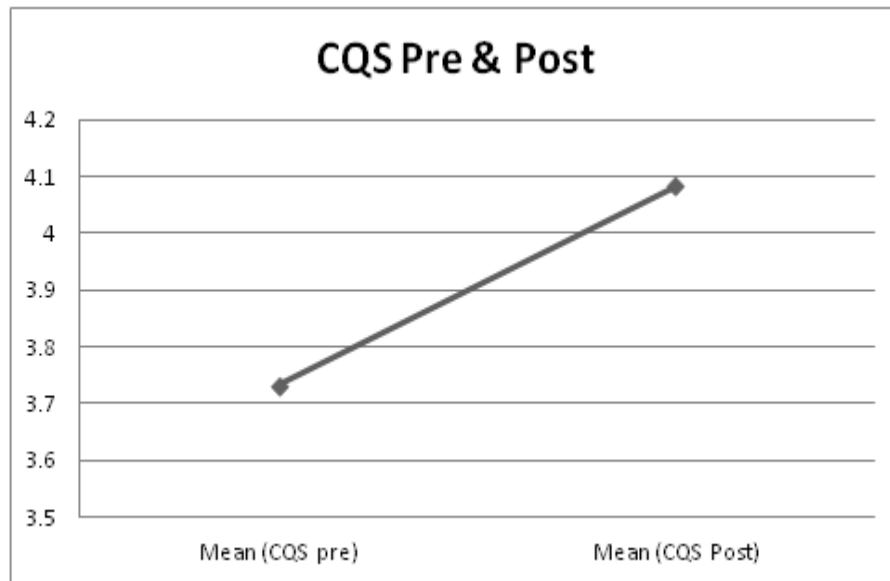
Figure 18. Difference of pre & post level of CQS.

Result based on for categories variables indicates that for the first category "Cognitive CQS", pre -survey had a mean of 3.33, while post-survey had a mean of 3.80. For the second category "Motivational CQS", pre -survey had a mean of 3.75, while post-survey had a mean of 4.11. For the third category "Behavioral CQS", pre -survey had a mean of 3.79, while post-survey had a mean of 4.10. For the last category "Meta-cognitive CQS", pre -survey had a mean of 4.46, while post-survey had a mean of 4.59.

As a result of analyzing the CQS of every participant by dividing it into four categories, meta-cognitive CQS appeared to have increased the most. Meta-cognitive CQS was then followed by motivational CQS, behavioral CQS, and cognitive CQS, which all showed a significant increase.

Table 15. Pre & post in four categories of CQS

	Categories	N	M±SD	t	p
Pair 1	Cognitive (Post)	305	3.80±0.85	10.901	.000
	Cognitive (Pre)	305	3.33±0.82		
Pair 2	Motivational (Post)	305	4.11±0.89	7.359	.000
	Motivational (Pre)	305	3.75±0.91		
Pair 3	Behavioral (Post)	305	4.10±0.80	6.460	.000
	Behavioral (Pre)	305	3.79±0.82		
Pair 4	Meta-cognitive (Post)	305	4.59±0.68	3.370	.001
	Meta-cognitive (Pre)	305	4.46±0.69		
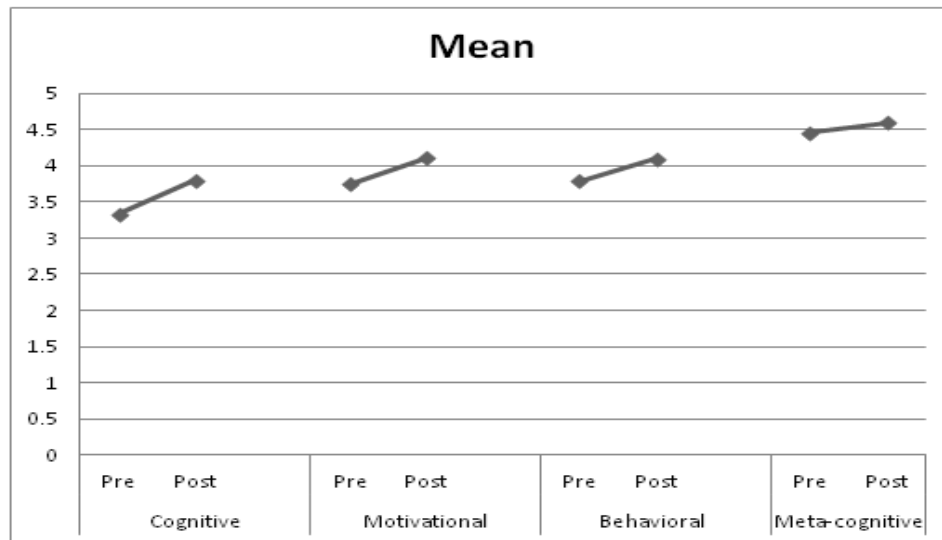
Figure 19. Pre & post in four categories of CQS.

Table 16. Difference in four categories of CQS

	Categories	M	M±SD	t	p
Pair 1	Cognitive (Post - Pre)	305	0.47±0.75	10.901	.000
Pair 2	Motivational (Post - Pre)	305	0.37±.87	7.359	.000
Pair 3	Behavioral (Post - Pre)	302	0.31±0.83	6.460	.000
Pair 4	Meta-cognitive (Post - Pre)	305	0.13±0.70	3.370	.001
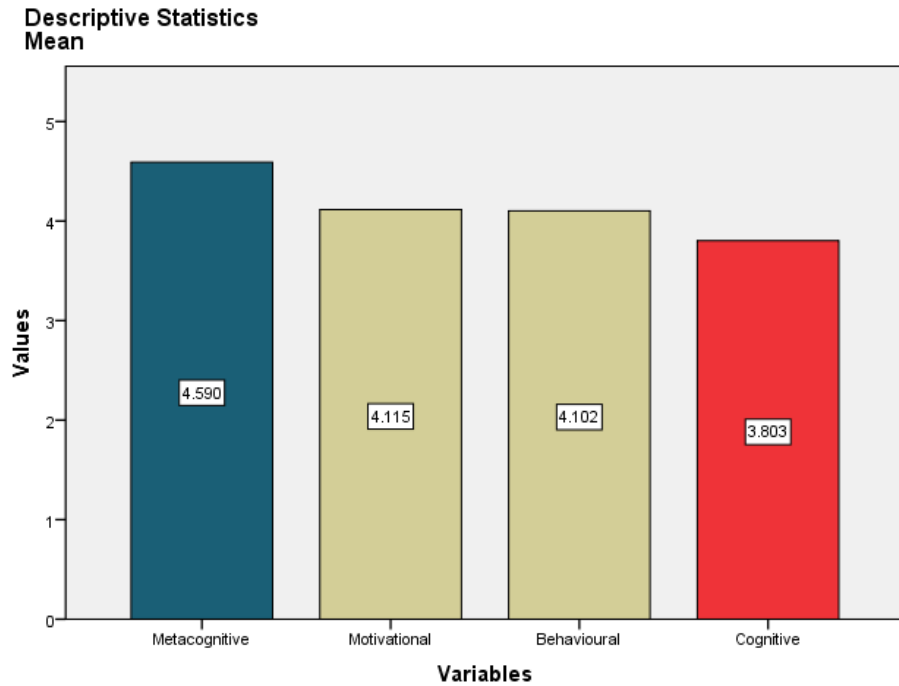
Figure 20. Difference of pre & post level of CQS in four categories

H6. The effect of intercultural experience on cultural intelligence level differs by nationality

The test used for this analysis was independent sample test in order to compare the means of two different groups of Indians and Koreans. Result indicates, for Indian had a mean of .34. On the other hands, Koreans had a mean of .38. After the cultural experience, Indians had a larger increase of CQS than Koreans. However, the result of analysis illustrates that the statistics was not significant and thus, hypothesis 6 was not supported by data.

Table 17. Difference of pre & post level of CQS by nationality

Item	Nationality	N	M±SD	t	p
CQS_DIFF (PO - PR)	India	206	0.34±0.49	0.571	.569
	Korea	99	0.38±0.68		
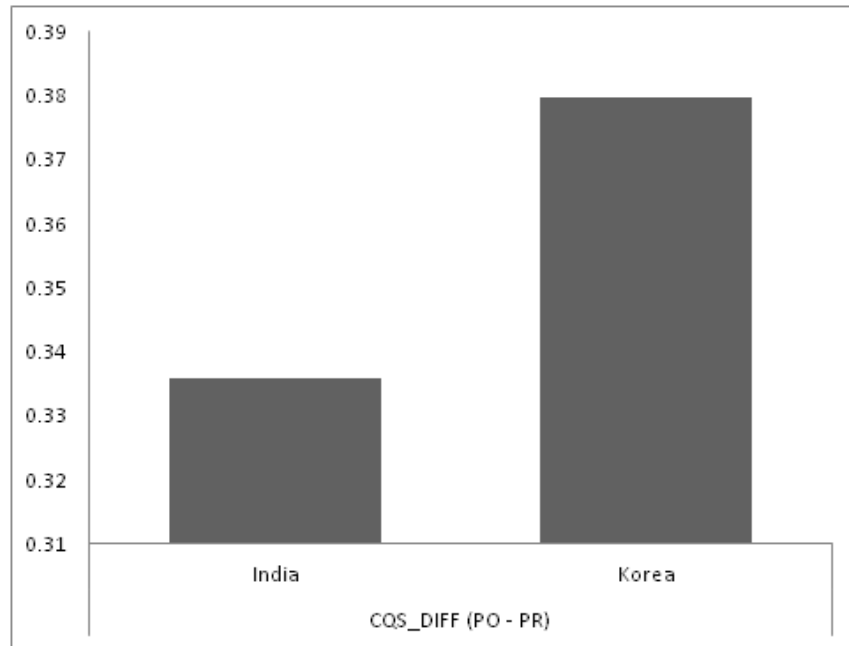
Figure 21. Difference of pre & post level of CQS by nationality.

Result of hypotheses test is as follows;

Table 18. Summary of the hypotheses testing

Hypotheses	Result
H1. Intercultural sensitivity differs by nationality without any experimental intervention (before having an intercultural experience).	Supported
H2. Intercultural sensitivity level increases after an intercultural experience.	Supported
H3. The effect of intercultural experience on intercultural sensitivity level differs by nationality	Supported
H4. Cultural intelligence differs by nationality without any experimental intervention (before having an intercultural experience).	Supported
H5. Cultural intelligence level increases after an intercultural experience.	Supported
H6. The effect of intercultural experience on cultural intelligence level differs by nationality	Not supported

4.4.2 Other findings

Other variables such as gender, marital status, education, occupation, location of staying, duration of staying in Pune, previous participation in KICF effect on ISS & CQS level were analyzed.

Upon testing the gender of the participants against ISS and CQS, no significance was found by using an independent sample t-test.

Upon testing the marital status of the participants against ISS and CQS, no significance was found by using an independent sample t-test.

Upon testing the education of the participants against ISS and CQS, no significance was found by using an independent sample t-test.

Upon testing the occupation of the participants against ISS and CQS no significance was found by using ANOVA.

Upon testing the location of staying of the participants against ISS and CQS, no significance was found by using an independent sample t-test.

Upon testing the duration of staying in Pune of the participants against ISS and CQS, no significance was found by using an independent sample t-test.

Upon testing the previous participation in KICF of the participants against ISS and CQS, no significance was found by using an independent sample t-test.

Upon testing the festival satisfaction with the correlations to ISS, significance was found by using an independent sample t-test.

Upon testing the festival satisfaction with the correlations to CQS post, significance was found by using an independent sample t-test.

Table 19. Correlations between CQS post level & festival satisfaction

		CQS POST	Overall Satisfaction
CQS POST	Pearson Correlation	1	.243[**]
	Sig. (2-tailed)		.000
Overall Satisfaction	Pearson Correlation	.243[**]	1
	Sig. (2-tailed)	.000	.000

CHAPTER V: Discussion & conclusion

This chapter will summarize the purpose of research, research problem and the method of research. It will organize the opinion of researcher regarding the research result and provide a proposal for the research follow-up.

5.1 Summary of research procedure

The purpose of this study was to prove if the intercultural experience has a positive effect on intercultural sensitivity and cultural intelligence. A survey was conducted asking reliable questions and data was collected based on the survey result. The survey was conducted for 3,000 Indian and Korean participants before and after they gathered the cultural experience at the 3rd Korean Indian Cultural Festival held in Pune, India on December 8, 2016. A total of 700 copies of questionnaires were distributed on the day of the festival and a total of 311 copies were collected. A total of 305 copies were analyzed in the end, excluding insincere answers. SPSS 22 Statistics Program was used to analyze the data. The effectiveness was proven by quantitatively analyzing participants' intercultural sensitivity and cultural intelligence before and after watching and participating in the intercultural program.

5.2 Result of research & discussion

The result of the study is as follows;

First of all, as a result of comparing participants' pre-test on ISS, Indians' ISS appeared to be higher than Koreans in the natural condition where the experimental intervention was not performed. Thus, it is assumed that these levels are related to exposure to cultural diversity. Nowadays, cultural diversity has become the universal reality of everyday life which is beyond time, physical spaces, and generations. However, since thousands of years, Indians are accustomed to coexist in a society full of diverse cultures, whereas Korea is recently changing from a single cultured society which is recently witnessing diverse cultures existing together. Therefore, contact with international students, foreign visitors, overseas dispatched workers, immigrants through marriages, and North Koreans, has quickly increased. In particular, Koreans

residing in India have specific purposes such as studying or working, etc. When people with different cultural backgrounds meet, intercultural contact takes place. There are two types of intercultural contacts. The first one is the within-society contact, which occurs between multi-cultural members in a society. The other one is the between-society contact, which occurs when an individual from a society goes to a different country for a particular purpose such as working, traveling, or studying abroad (Park, 2007 p.4). Indians have already been experiencing the within-society contact for a long time but Koreans residing in India are recently experiencing the between-society contact. 'Contact' is one of the core elements in increasing intercultural communication competence, contact between properly structured groups can mitigate the tensions between groups, reduce prejudices, and contribute in improving relationships between groups. The group that has been exposed to various cultures for a long time has a high intercultural sensitivity which is a desire to tolerate and accept cultural differences compared to a group that has not been exposed. Moreover, the group that has been exposed to various cultures suggests that they have a high cultural intelligence. In situations of a different cultural environment, if one can adequately understand the basics of interaction between cultures, develop the basics with a careful approach, form the list of adaptive skills and actions in the end, and efficiently operate in a cross-cultural environment such ability is referred to as cultural intelligence.

Secondly, as a result of taking a look at the changes in the intercultural sensitivity and the changes in the cultural intelligence before and after participants experienced the intercultural program, the level after the experience was significantly increased. This means that enjoying performances and artworks designed for the purpose of the intercultural exchange as well as experiencing other traditional cultures, not only increases intercultural sensitivity and cultural intelligence, but also has a positive influence in developing the intercultural communication competence indirectly. This research result is supported by research results of Yoon (2012) and Kim (2014) who studied the influence of various artistic and cultural experience exchange activities on the intercultural sensitivity. In Yoon's research, ISS was measured before and after conducting an experience exchange activity where Korean and Japanese middle school students exchanged and discussed materials of traditional household living culture on topics such as family, food, clothing, and housing. As a result, the experience exchange activity has a significant static effect on the entire ISS

and sub-factors such as interaction engagement, respect for cultural difference, interaction confidence, interaction enjoyment, and interaction attentiveness. In Kim's research, when a storybook program which was developed to increase the awareness of multi-cultures was applied to an elementary school student during the creative experience activity, it showed a positive influence on the growth of the ISS level.

Thirdly, after the cultural experience, Koreans had a greater increase of ISS than Indians. This indicates that the cultural experience can be more efficient to increase ISS of a mono-cultural group with comparatively fewer contacts with other cultures.

Fourthly, as a result of comparing participants' pre-test on CQS, Indians' CQS appeared to be higher than Koreans in the natural condition where the experimental intervention was not performed.

Fifthly, as a result of taking a look at the changes in the cultural intelligence before and after participants experienced the intercultural program, the level of CQS after the experience was significantly increased.

Sixthly, the effect of cultural experience on cultural intelligence level was no concern with the nationality.

Seventhly, after the cultural experience, interaction attentiveness increased a lot amongst the subcategories of ISS. Interaction confidence and interaction engagement also significantly increased as well. Interaction attentiveness means interacting with people of different cultures while paying attention to them. This result is analyzes the performances and activity types of cultural activities which make people pay more attention to other cultures and arouse curiosity among people. Interaction confidence means the ability to interchange and interact with people from different cultural backgrounds with ego identity and confidence. This element increased means that Indians and Koreans can interact while maintaining their identity and pride for their countries. It also means that interaction engagement which is the attitude to interact with people from other cultures has increased.

Lastly, after the culture experience, meta-cognitive CQ appeared to have increased the most amongst subcategories of CQ. It means that the participants have some foreknowledge, onsite adjustment, and post-evaluation of interaction with people from different cultures.

The intercultural sensitivity is an essential ability to have, so as to overcome the cultural barriers by effectively communicating with people of various nations,

races, cultures, and languages. This variable is related to cognitive, emotional, and behavioral factors that apply when interacting with many people. Especially, it is deeply related to the emotional ability that manages and controls emotions. Intercultural experiences should increase to enhance the intercultural sensitivity between Indians and Koreans.

This study contributed to the society in the following ways.

This study 'glocalized' Indian as well as Korean arts and proposed an actual example of sharing and merging two cultures while reflecting the exclusiveness and unique characteristics of their own cultures. Cultural exchanges between countries are changing its pattern historically. Previously, the imperialism cultural exchange phase existed by making a country's culture a universal culture through unilateral expansion and domination. After that, it went through the diplomatic means cultural exchange phase by focusing on pursuing political profits around allied nations. Currently, it is developing into the cultural exchange phase where people voluntarily sympathize and make diversities based on understanding and respect for other cultures. This study reflected role of cultural exchange in the globalization era. It shows how a culture can push forward the cooperation between countries and becomes a source that increases the national competitiveness.

The program selected as experience measure for this research was designed with a purpose to seek a mutually positive relationship between cultures. It is because the most important thing in different cultural communications is the meeting between cultures and the interaction within conversations. Artworks used in this research were not only performed with separately listed Indian or Korean art forms, but also collaboration and fusion of arts from both countries were put together to fulfill a mutual exchange. As 'Inter' from the term 'interculturality' means to connect two entities which are different in time, gaps in spaces etc. together and mutually, the cultural interaction means the process of different cultures influencing each other and actively cooperating to change each other.

If many intercultural programs are formed within districts to expand opportunities in order to exchange cultures between countries, thus people who experience this will become global citizens with balanced intercultural communications competence in the cognitive, affective, and behavioral areas. This is not for people with different cultural backgrounds at anywhere around the world to be just 'being together' but to 'live together'.

85

5.3 Suggestions for the follow-up research

A few suggestions will be made for the follow-up research and the development of the international cultural exchange program in relation to the intercultural communication competence between India and Korea.

5.3.1 Diversification of the research subject

Overall, this research handled cultures of India and Korea. However, the survey and the analysis method of this research were applicable to participants with various cultural backgrounds. The same research can be conducted at various cultural exchange programs at metropolitan cities in India which have a lot of cultural exchanges with Korea such as Delhi, Mumbai, and Chennai, would be a meaningful research. Also, this research method can be applied to the cultural exchange between Korea and other countries besides India.

5.3.2 Training the professional workforce for the international cultural exchange

A cultural festival as an intervention of this research was handled by Korean volunteers residing in India. The Korean Consulate General in Mumbai financially supported the program. Korean entrepreneurs, artists, and educators in India voluntarily formed an executive department to plan and execute the culture program contents. However, it is time to find a way to train a professional workforce with expertise in various fields to plan the international cultural exchange program. Professionals must understand the cultural differences and similarities as well as artistic characteristics between Korea and India to revitalize their activities and to strengthen their capabilities. Furthermore, it is time to establish the corresponding medium and long-term direction of the business. Kim (2013) classified the professional workforce for the international cultural exchange into three groups based on the roles. Three groups are the workforce in charge of planning the international cultural exchange policy and supporting the exchange projects :- the workforce in charge of planning and executing the international cultural exchange programs; and the exchange medium workforce, i.e. local specialists in languages, regional studies,

laws, and value systems of specific countries or cultures. Planning the cultural exchange policy and supporting the exchange within India can be managed without special workforce due to support from the Korean Embassy as well as the Korean Cultural Center in Delhi and the Korean Consulate General in Mumbai and Chennai. However, the workforce in charge of planning and executing the international cultural exchange program should have the expertise so that the quality contents can be secured. A local Indian cultural agencies or event companies that can execute the program according to the guidelines of an expert who has understanding of both Indian and Korean culture and arts should be discovered together.

5.3.3 Interactive cultural exchange between the India and Korea

The Korean wave naturally occurred in places such as China and Japan through Korean dramas, but the anti-Korean wave also took place while the Korean wave spread. When cultural conflicts between countries occur, or a country feels that its own national culture is threatened by the introduction of foreign cultures, an antipathy towards them can arise. Moreover, even the original introduction of the culture can be a bit threatening to developing countries where the cultural capacity is lacking. Hence, a situation where the cultural exchange actively led by the government unilaterally concentrates on advertising its own culture should be avoided. The national brand image may be promoted through the cultural advertisement in the short term, but the true artistic and cultural fusion should be achieved through the interactive communication with the other culture for the Korean arts and culture to be constantly loved in the long term. More chances of collaboration of cultural, artistic specialists with different cultural backgrounds are needed to produce the exchange program together.

5.3.4 Cultural exchange through the private-public cooperation

There is only one Korean Cultural Center in India, which is in Delhi. There are two Consulate Generals in Mumbai and Chennai, so the Consulate General plays the role of the medium for the cultural communications in most areas without cultural centers. The cultural diplomacy projects by the Ministry of Foreign Affairs aim to increase the national interest in the end and use the arts & culture as the method of

publicity the country. Therefore, if the Ministry of Foreign Affairs directs the cultural exchange, the possibility of the exchange to develop the pure arts and culture and the exchange of non-popular genres being limited is concerning. In this perspective, Jeong's points that if the cultural exchange project is run for the political purpose, the reduction of the national brand value may occur. Then, she insists that it is necessary to secure the autonomy, the creativity, and the professionalism of the cultural exchange by integration of the executing agents.

Establishing the private-public cooperation system is desperately needed now to professionally handle matters such as basic tasks of training the professional workforce for the international cultural exchange, selecting the artistic contents through the cooperation with the private sector, technical parts to exchange various genres of works, and expanding the communication to countries and areas where exchanges are lacking. Instead of the government taking the lead in the exchange while focusing on the national interest, the exchange should be promoted for long term through the private-public cooperation. It appears right for the country to intervene as far as building the infrastructure for the interactive exchange and financially supporting the process.

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<Appendix 1> Survey questionnaire

Survey on Intercultural Festival

18th Dec 2016

This is a questionnaire on intercultural communication and festival satisfaction. Your answers will serve as a valuable reference for hosting future programs.

<u>STEPS OF SURVEY</u>

1. Fill PINK PAGE (Before watching performances)

2. Fill YELLOW PAGE (Between 5:30 & 8:30PM anytime)

3. Summit the complete survey to INFO & SURVEY volunteers & Collect your Korean Souvenir

Please check the answer which you find to be most appropriate.

Section 1: General Information

1. Nationality:　□ Korea　　　□ India　　□ Others(　　　　　　　　)
2. Gender :　□ Male　　　　□ Female
3. Age: 　　　　　　years old.
4. Marital Status:　□ Single　　　□ Married　　□ Divorced　□ Others
5. Highest degree or level of school you have completed:

　□ Primary (1-5years of Education)　□ Secondary (6-9 years of Education)

　□ College (10+2 degree)　　　　□ Bachelor's degree

　□ Master's degree　　　　　　□ Doctorate degree

6. Employment Status:

　□ Employed for wages　□ Businessman　　　□ Public Servant

　□ Artist　　□ Homemaker　□ Student

　□ Retired　　□ Others

7. Currently Staying in:　□ Pune　　　□ Other City
8. How long have you been in Pune?

　□ Less than 1 year　　□ 1-3 years　　□ 4-6 years

　□ 7-9years　　□ More than 10 years

9. Have you ever participated in the Korean-Indian cultural festival before?

　□ Yes　　　　□ No

Before Watching Performances PRE-SURVEY

Section 2: Intercultural Communication

Please indicate ✔ in the box below how much you agree or disagree with each statement.

S.NO	Intercultural Communication	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1	I am open-minded to people from different cultures.	□	□	□	□	□
2	I have a feeling of enjoyment towards differences between my culturally-distinct counterpart and me	□	□	□	□	□
3	I enjoy interacting with people from different cultures	□	□	□	□	□
4	I think my culture is better than other cultures.	□	□	□	□	□
5	I respect the ways people from different cultures behave.	□	□	□	□	□
6	I find it very hard to talk in front of people from different cultures.	□	□	□	□	□
7	I always know what to say when interacting with people from different cultures.	□	□	□	□	□
8	I get upset easily when interacting with people from different cultures.	□	□	□	□	□

9	I try to obtain as much information as I can when interacting with people from different cultures	☐	☐	☐	☐	☐
10	I am sensitive to my culturally-distinct counterpart's subtle meanings during our interaction.	☐	☐	☐	☐	☐
11	I know the arts and craft of other cultures	☐	☐	☐	☐	☐
12	I know the rules for expressing non-verbal behaviors in other cultures	☐	☐	☐	☐	☐
13	I am confident that I can socialize with locals in a culture that is unfamiliar to me	☐	☐	☐	☐	☐
14	I change my non-verbal behavior when a cross-cultural situation requires it.	☐	☐	☐	☐	☐
15	I adjust my cultural knowledge as I interact with people from a culture that is unfamiliar to me.	☐	☐	☐	☐	☐

After Watching Performances POST-SURVEY

(Between 5:30 & 8:30PM anytime)

Section 3: Intercultural Communication

Please indicate ✔ in the box below how much you agree or disagree with each statement.

S.N O	Intercultural Communication	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1	I am open-minded to people from different cultures.	□	□	□	□	□
2	I have a feeling of enjoyment towards differences between my culturally-distinct counterpart and me	□	□	□	□	□
3	I enjoy interacting with people from different cultures	□	□	□	□	□
4	I think my culture is better than other cultures.	□	□	□	□	□
5	I respect the ways people from different cultures behave.	□	□	□	□	□
6	I find it very hard to talk in front of people from different cultures.	□	□	□	□	□
7	I always know what to say when interacting with people from different cultures.	□	□	□	□	□
8	I get upset easily when interacting with people from different cultures.	□	□	□	□	□
9	I try to obtain as much information as I can when interacting with people from different cultures	□	□	□	□	□
10	I am sensitive to my culturally-distinct	□	□	□	□	□

	counterpart's subtle meanings during our interaction.					
11	I know the arts and craft of other cultures	□	□	□	□	□
12	I know the rules for expressing non-verbal behaviors in other cultures	□	□	□	□	□
13	I am confident that I can socialize with locals in a culture that is unfamiliar to me	□	□	□	□	□
14	I change my non-verbal behavior when a cross-cultural situation requires it.	□	□	□	□	□
15	I adjust my cultural knowledge as I interact with people from a culture that is unfamiliar to me.	□	□	□	□	□

116

Section 4: Cultural Program Satisfaction Questionnaire

1. Where did you obtain information on this program?

   ① The Korean Embassy OR Consulate general of Republic of Korea

   ② Host organization (excluding the ones stated in choice ①)

   ③ Media (radio, newspapers, magazines, etc.)

   ④ prints (posters, brochures, etc.)

   ⑤ Online PR materials (Social media, homepage, blogs,   etc.)

   ⑥ Friends or acquaintances

   ⑦ Others

2. Check your level of satisfaction with this program in the following areas :

Category	Very high	High	Average	Low	Very low
1) information and pre-PR activities	①	②	③	④	⑤
2) performance and program details	①	②	③	④	⑤
3) operation and service	①	②	③	④	⑤
4) schedule (day, date and hour)	①	②	③	④	⑤
5) facilities and ambience	①	②	③	④	⑤

3. What is your overall level of satisfaction with this program?

① very high   ② high   ③ average   ④ low   ⑤ very low

4. How would you rate this program in terms of helping you to learn more about Korea?

① excellent   ② good   ③ average   ④ fair   ⑤ poor

5. How would you rate this program in terms of encouraging you to take more interest in Korea?

⑥ excellent   ⑦ good   ⑧ average   ⑨ fair   ⑩ poor

6. Indicate the level that this program has contributed to improving support for Korea.

① excellent   ② good   ③ average   ④ fair   ⑤ poor

We appreciate your participation.

<Appendix 2>

ISS level of entire respondents

			INT ENG	RCD	INT CONF	INT EJY	INT ATTN	ISS Pre	ISS Po
nationality	Korea	M	4.29	3.64	3.11	2	3.89	3.46	3.65
		SD	.64	.61	.70	1	.81	.45	.43
	India	M	4.75	3.70	3.22	2	4.10	3.72	3.84
		SD	.45	.65	.71	1	.68	.33	.38
gender	Male	M	4.65	3.79	3.24	2	4.06	3.68	3.84
		SD	.47	.65	.78	1	.71	.44	.41
	Female	M	4.56	3.59	3.13	2	4.01	3.60	3.73
		SD	.63	.60	.64	1	.75	.34	.39
age group	18-22 yrs	M	4.71	3.56	3.20	2	4.07	3.67	3.79
		SD	.49	.57	.72	1	.69	.38	.37
	23-28 yrs	M	4.75	3.74	3.30	2	4.05	3.75	3.87
		SD	.44	.72	.80	1	.75	.44	.46
	29-32 yrs	M	4.75	3.88	3.31	2	3.91	3.68	3.88
		SD	.49	.83	.60	1	.95	.43	.51
	33-38 yrs	M	4.32	3.74	3.04	2	4.06	3.46	3.69
		SD	.72	.70	.57	1	.68	.34	.36
	38 and above	M	4.42	3.74	3.10	2	4.00	3.57	3.71
		SD	.62	.58	.67	1	.76	.36	.39
marital status	Single	M	4.70	3.63	3.23	2	4.05	3.68	3.81
		SD	.52	.63	.73	1	.69	.39	.38
	Married	M	4.44	3.75	3.11	2	4.02	3.56	3.73
		SD	.59	.64	.67	1	.80	.38	.43
	Divorced	M	4.00	3.50	3.50	2	3.00	3.50	3.40
		SD	.	.	.	.	.	.	.
	Others	M	5.00	4.00	2.50	1	4.00	3.70	3.70
		SD	.	.	.	.	.	.	.
education	Primary (1-5years of Education)	M	4.50	4.13	3.50	3	4.13	3.70	3.98
		SD	.43	1.03	1.00	2	1.18	.36	.49
	Secondary (6-9 years of Education)	M	4.63	3.41	3.06	2	3.97	3.55	3.67
		SD	.53	.44	.61	1	.67	.34	.28
	College (10+2 egree)	M	4.64	3.52	3.23	2	4.15	3.69	3.79
		SD	.62	.59	.73	1	.64	.40	.36
	Bachelor's Degree	M	4.54	3.75	3.12	2	3.95	3.59	3.74
		SD	.59	.65	.68	1	.79	.39	.43
	Master's Degree	M	4.69	3.70	3.31	2	4.16	3.70	3.88
		SD	.42	.61	.76	1	.67	.41	.39
	Doctorate degree	M	4.92	4.13	3.13	2	4.00	3.82	3.95
		SD	.17	.63	.63	1	.00	.10	.21
occupation	Employed for wages	M	4.59	3.79	3.32	2	4.05	3.65	3.84
		SD	.54	.65	.69	1	.76	.39	.42
	Businessman	M	4.49	3.96	2.92	2	3.92	3.71	3.70
		SD	.72	.67	.60	1	.73	.26	.30
	Public Servant	M	4.67	4.00	2.92	2	3.50	3.42	3.63
		SD	.56	.84	.38	1	.45	.37	.21
	Artist	M	4.63	3.25	3.31	2	4.19	3.60	3.69
		SD	.45	.53	.80	1	.46	.43	.38
	Homemaker	M	4.16	3.73	3.11	3	4.03	3.43	3.68
		SD	.73	.58	.58	1	.87	.38	.53

	Student	M	4.71	3.54	3.21	2	4.10	3.67	3.80
		SD	.49	.57	.75	1	.65	.38	.37
	Retired	M	4.78	3.58	2.58	2	4.17	3.43	3.68
		SD	.34	.38	1.07	2	1.03	.48	.45
	Others	M	4.72	3.68	3.12	2	3.87	3.72	3.75
		SD	.37	.71	.67	1	.81	.44	.42
residence	Pune	M	4.59	3.68	3.19	2	4.02	3.63	3.77
		SD	.58	.64	.71	1	.74	.40	.41
	Other City	M	4.73	3.68	3.11	2	4.13	3.66	3.80
		SD	.33	.53	.70	1	.67	.36	.33
duration of staying in Pune	Less than 1 year	M	4.54	3.74	3.09	2	3.91	3.50	3.72
		SD	.52	.60	.58	1	.75	.34	.37
	1-3 years	M	4.62	3.60	3.22	2	4.09	3.65	3.79
		SD	.62	.63	.79	1	.73	.35	.41
	4-6 years	M	4.55	3.59	3.14	2	3.89	3.71	3.70
		SD	.58	.60	.68	1	.80	.50	.45
	7-9years	M	4.46	3.65	3.08	2	3.98	3.52	3.73
		SD	.58	.54	.78	1	.77	.45	.44
	More than 10 years	M	4.68	3.73	3.26	2	4.16	3.70	3.85
		SD	.55	.69	.73	1	.66	.34	.38
participant in previous KICF	No	M	4.63	3.70	3.15	2	4.05	3.65	3.79
		SD	.54	.65	.67	1	.72	.36	.40
	Yes	M	4.54	3.62	3.24	2	4.00	3.60	3.76
		SD	.60	.59	.79	1	.75	.46	.41

<Appendix 3>

CQS level of entire respondents

			PO15	Cog	PO13	PO14	CQS_PR	CQS_PO
nationality	Korea	M	4	3.62	4	4	3.52	3.90
		SD	1	.91	1	1	.64	.75
	India	M	5	3.89	4	4	3.83	4.17
		SD	1	.82	1	1	.57	.59
gender	Male	M	5	3.87	4	4	3.75	4.13
		SD	1	.83	1	1	.65	.64
	Female	M	5	3.75	4	4	3.72	4.04
		SD	1	.88	1	1	.59	.67
Age group	18-22 yrs	M	5	3.84	4	4	3.74	4.11
		SD	1	.84	1	1	.59	.62
	23-28 yrs	M	5	3.98	4	4	3.93	4.21
		SD	1	.89	1	1	.60	.72
	29-32 yrs	M	5	4.09	4	4	3.76	4.20
		SD	1	.88	1	1	.67	.74
	33-38 yrs	M	4	3.63	4	4	3.45	3.87
		SD	1	.72	1	1	.63	.57
	38 and above	M	5	3.64	4	4	3.68	4.02
		SD	1	.87	1	1	.62	.65
marital status	Single	M	5	3.87	4	4	3.78	4.13
		SD	1	.86	1	1	.60	.65
	Married	M	4	3.70	4	4	3.66	4.00
		SD	1	.85	1	1	.64	.66
	Divorced	M	4	3.50	3	3	3.40	3.40
		SD	.	.	.	.	.	.
	Others	M	5	4.50	5	4	4.20	4.60
		SD	.	.	.	.	.	.
education	Primary (1-5years of Education)	M	5	4.13	5	5	3.80	4.50
		SD	0	.85	1	1	.16	.50
	Secondary (6-9 years of Education)	M	5	3.94	4	4	3.78	4.19
		SD	0	.56	1	1	.39	.38
	College (10+2 degree)	M	5	3.84	4	4	3.75	4.07
		SD	1	.84	1	1	.64	.67
	Bachelor's Degree	M	5	3.69	4	4	3.66	4.02
		SD	1	.91	1	1	.60	.69
	Master's Degree	M	5	4.00	4	4	3.91	4.22
		SD	1	.77	1	1	.65	.60
	Doctorate degree	M	5	4.13	4	4	3.65	4.30
		SD	1	.63	1	1	1.14	.48
Occu-pation	Employed for wages	M	5	3.90	4	4	3.75	4.13
		SD	1	.95	1	1	.63	.74
	Businessman	M	4	3.75	4	4	3.71	3.97
		SD	1	.68	1	1	.52	.54
	Public Servant	M	5	3.00	4	4	3.40	3.60
		SD	1	.55	1	1	.84	.42
	Artist	M	5	4.44	5	4	4.15	4.60

		SD	0	.50	1	1	.38	.44
	Homemaker	M	4	3.47	4	4	3.40	3.82
		SD	1	.84	1	1	.54	.67
	Student	M	5	3.85	4	4	3.77	4.12
		SD	1	.84	1	1	.58	.64
	Retired	M	5	4.00	5	5	3.80	4.40
		SD	0	.95	1	1	1.00	.42
	Others	M	5	3.70	4	4	3.87	4.07
		SD	0	.73	1	1	.63	.51
residence	Pune	M	5	3.81	4	4	3.73	4.07
		SD	1	.85	1	1	.62	.66
	Other City	M	5	3.76	4	4	3.77	4.17
		SD	0	.92	1	1	.61	.56
duration of staying in Pune	Less than 1 year	M	5	3.67	4	4	3.55	4.02
		SD	1	.89	1	1	.59	.63
	1-3 years	M	4	3.66	4	4	3.69	3.96
		SD	1	.82	1	1	.61	.72
	4-6 years	M	4	3.68	4	4	3.78	3.96
		SD	1	.96	1	1	.68	.72
	7-9years	M	4	3.80	4	4	3.60	4.05
		SD	1	.75	1	1	.50	.62
	More than 10 years	M	5	4.00	4	4	3.87	4.24
		SD	1	.80	1	1	.59	.59
participant in previous	No	M	5	3.74	4	4	3.71	4.06
		SD	1	.87	1	1	.57	.63
	Yes	M	4	3.94	4	4	3.78	4.14
		SD	1	.82	1	1	.71	.71

<Appendix 4> Indian ISS pre 10- items

Survey question No.1

Statistics

I am open-minded to people from different cultures.

N	Valid	206
	Missing	0
Mean		4.77
Std. Deviation		.478

I am open-minded to people from different cultures.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Neutral	5	2.4	2.4	2.4
	Agree	38	18.4	18.4	20.9
	Strongly Agree	163	79.1	79.1	100.0
	Total	206	100.0	100.0	
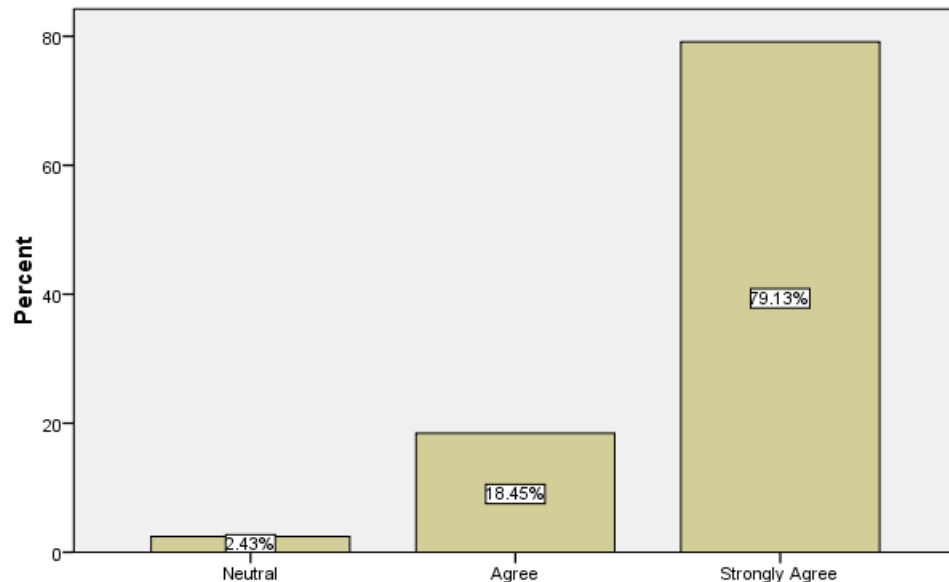
I am open-minded to people from different cultures.

Survey question No.2

Statistics

I have a feeling of enjoyment towards differences between my culturally-distinct counterpart and me

N		Valid	206
		Missing	0
	Mean		4.53
	Std. Deviation		.744

I have a feeling of enjoyment towards differences between my culturally-distinct counterpart and me

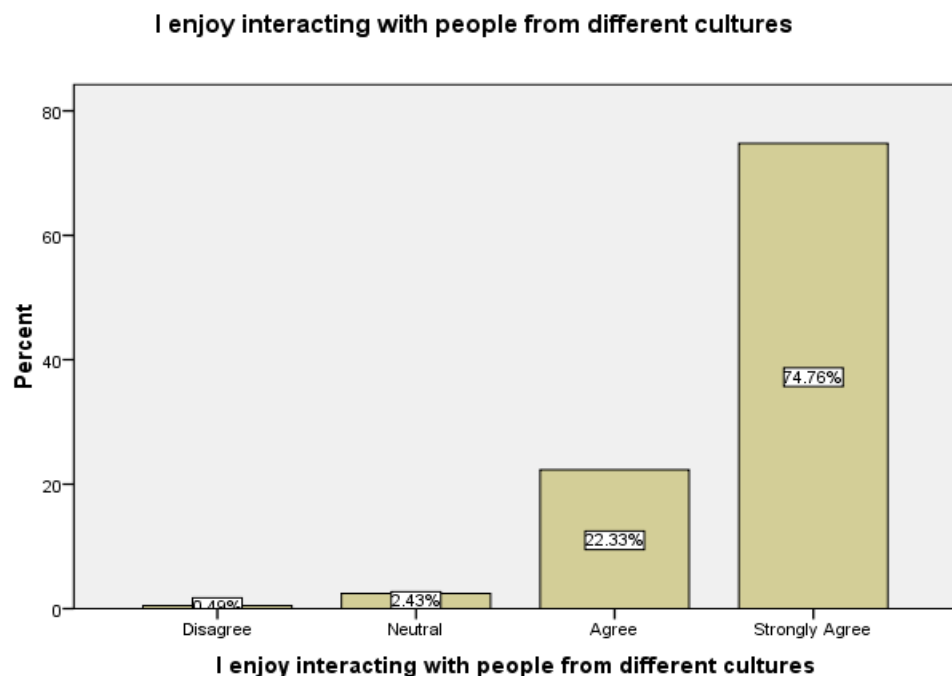|		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	2	1.0	1.0	1.0
	Disagree	2	1.0	1.0	1.9
	Neutral	13	6.3	6.3	8.3
	Agree	57	27.7	27.7	35.9
	Strongly Agree	132	64.1	64.1	100.0
	Total	206	100.0	100.0	

I have a feeling of enjoyment towards differences between my culturally-distinct counterpart and me
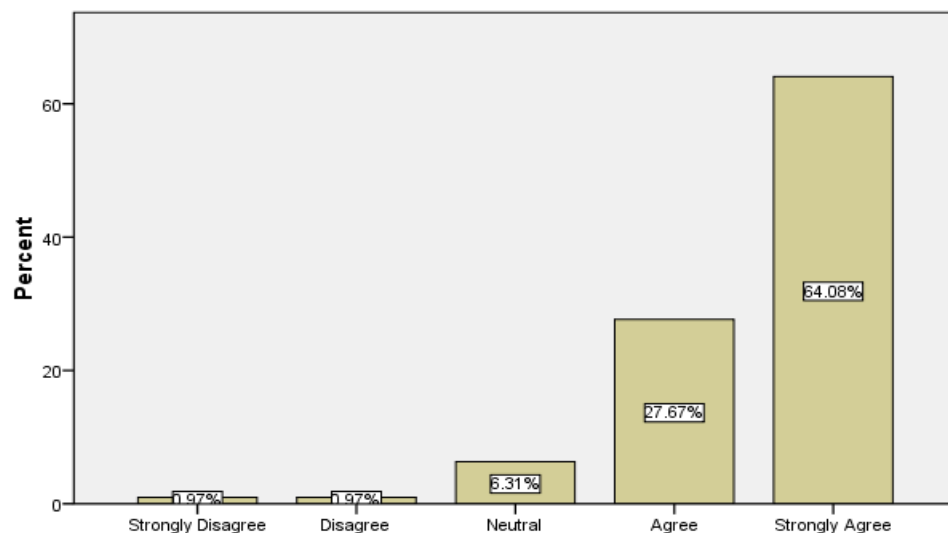
Survey question No.3

Statistics

I enjoy interacting with people from different cultures

N	Valid	206
	Missing	0
Mean		4.71
Std. Deviation		.532

I enjoy interacting with people from different cultures

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	1	.5	.5	.5
	Neutral	5	2.4	2.4	2.9
	Agree	46	22.3	22.3	25.2
	Strongly Agree	154	74.8	74.8	100.0
	Total	206	100.0	100.0	

I enjoy interacting with people from different cultures

74.76%

22.33%

2.43%

0.49%

Disagree   Neutral   Agree   Strongly Agree

I enjoy interacting with people from different cultures

Survey question No. 4

Statistics			
I think my culture is better than other cultures.			
N	Valid		206
	Missing		0
Mean			2.84
Std. Deviation			1.090

I think my culture is better than other cultures.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	20	9.7	9.7	100.0
	Disagree	25	12.1	12.1	90.3
	Neutral	86	41.7	41.7	78.2
	Agree	52	25.2	25.2	36.4
	Strongly Agree	23	11.2	11.2	11.2
	Total	206	100.0	100.0	
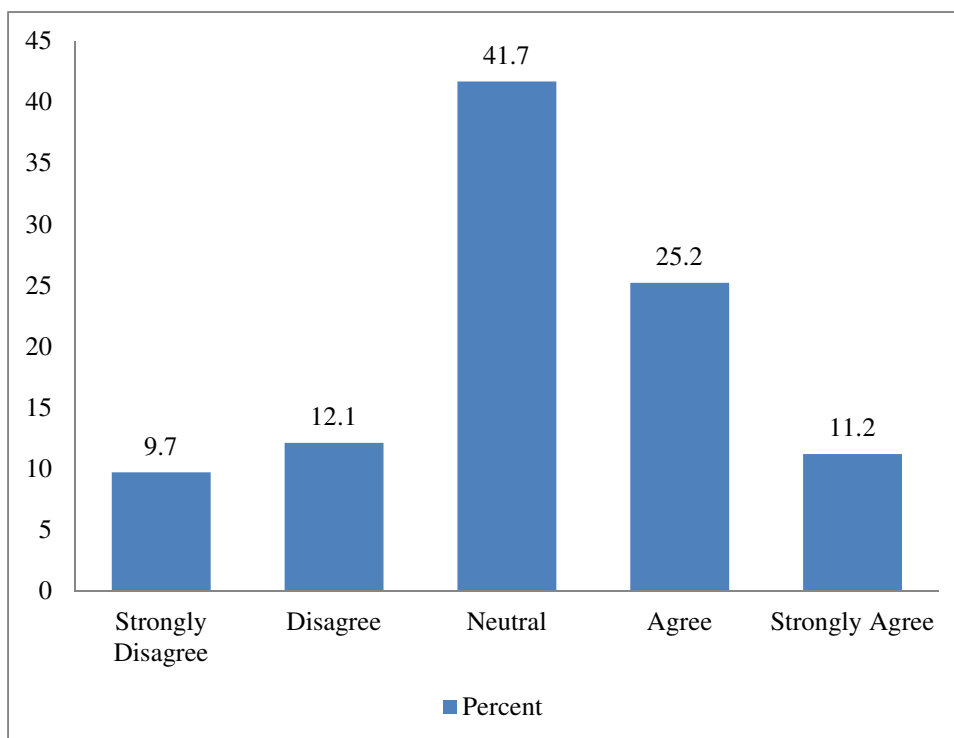
Survey question No. 5

Statistics		
I respect the ways people from different cultures behave.		
N	Valid	206
	Missing	0
Mean		4.50
Std. Deviation		.646

I respect the ways people from different cultures behave.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	2	1.0	1.0	1.0
	Neutral	11	5.3	5.3	6.3
	Agree	74	35.9	35.9	42.2
	Strongly Agree	119	57.8	57.8	100.0
	Total	206	100.0	100.0	

I respect the ways people from different cultures behave.

Survey question No. 6

Statistics

I find it very hard to talk in front of people from different cultures.

N	Valid	206
	Missing	0
Mean		2.58
Std. Deviation		1.114

I find it very hard to talk in front of people from different cultures.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	10	4.9	4.9	100.0
	Disagree	34	16.5	16.5	95.1
	Neutral	59	28.6	28.6	78.6
	Agree	65	31.6	31.6	50.0
	Strongly Agree	38	18.4	18.4	18.4
	Total	206	100.0	100.0	
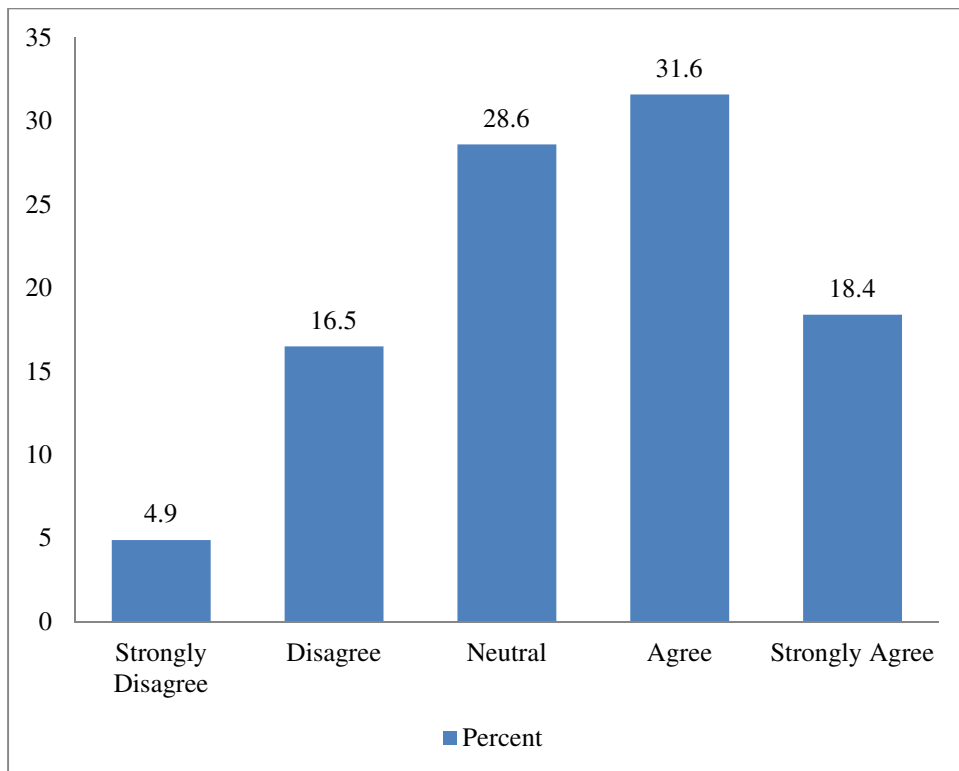
Survey question No. 7

Statistics

I always know what to say when interacting with people from different cultures.

N	Valid	206
	Missing	0
Mean		3.52
Std. Deviation		.961

I always know what to say when interacting with people from different cultures.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	2	1.0	1.0	1.0
	Disagree	28	13.6	13.6	14.6
	Neutral	71	34.5	34.5	49.0
	Agree	70	34.0	34.0	83.0
	Strongly Agree	35	17.0	17.0	100.0
	Total	206	100.0	100.0	
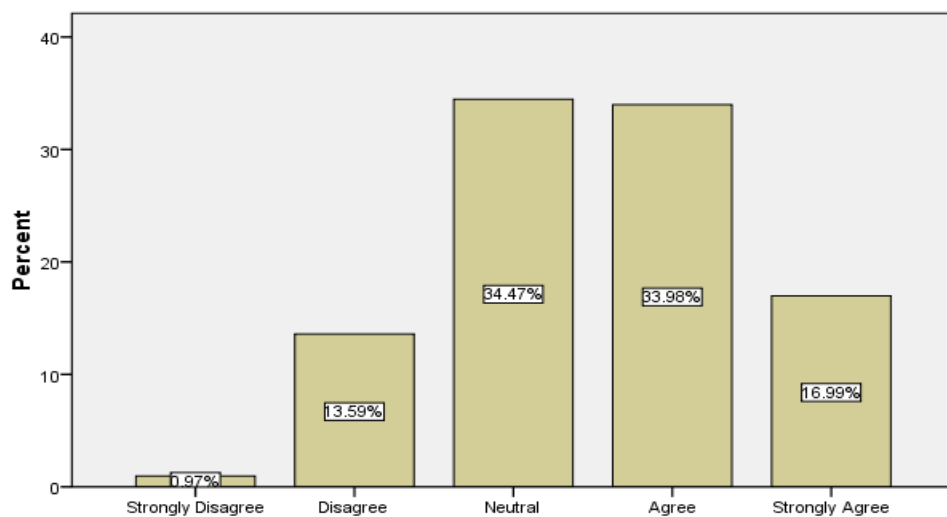
I always know what to say when interacting with people from different cultures.

Survey question No. 8

Statistics

	I get upset easily when interacting with people from different cultures.	
N	Valid	206
	Missing	0
Mean		2.01
Std. Deviation		1.059

I get upset easily when interacting with people from different cultures.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	9	4.4	4.4	100.0
	Disagree	14	6.8	6.8	95.6
	Neutral	20	9.7	9.7	88.8
	Agree	90	43.7	43.7	79.1
	Strongly Agree	73	35.4	35.4	35.4
	Total	206	100.0	100.0	
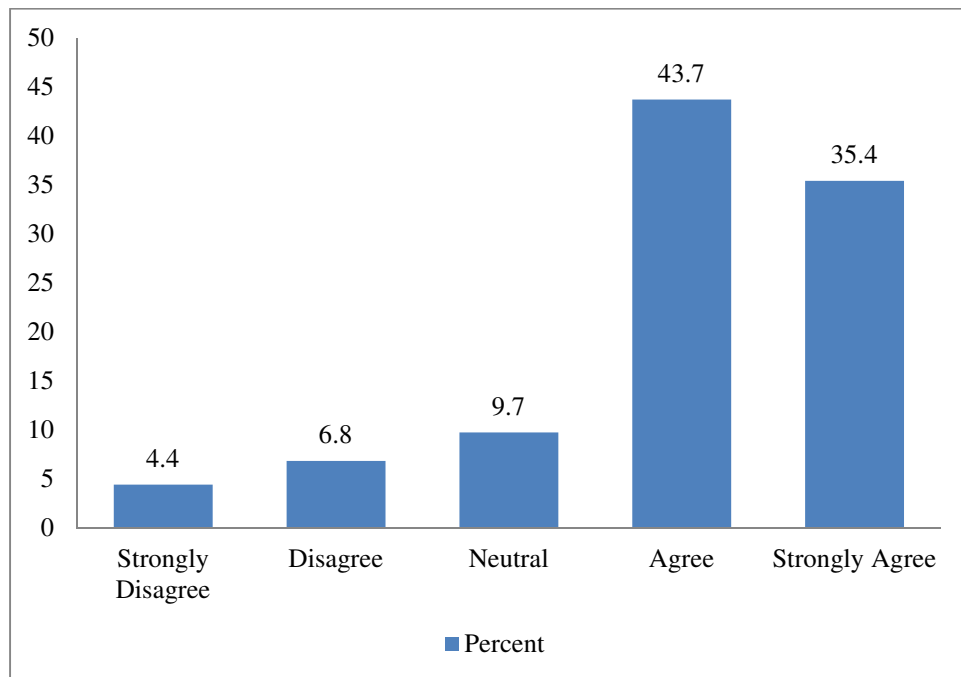
Survey question No. 9

Statistics

I try to obtain as much information as I can when interacting with people from different cultures

N	Valid	206
	Missing	0
Mean		4.32
Std. Deviation		.755

I try to obtain as much information as I can when interacting with people from different cultures

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	1	.5	.5	.5
	Disagree	2	1.0	1.0	1.5
	Neutral	24	11.7	11.7	13.1
	Agree	82	39.8	39.8	52.9
	Strongly Agree	97	47.1	47.1	100.0
	Total	206	100.0	100.0	

I try to obtain as much information as I can when interacting with people from different cultures
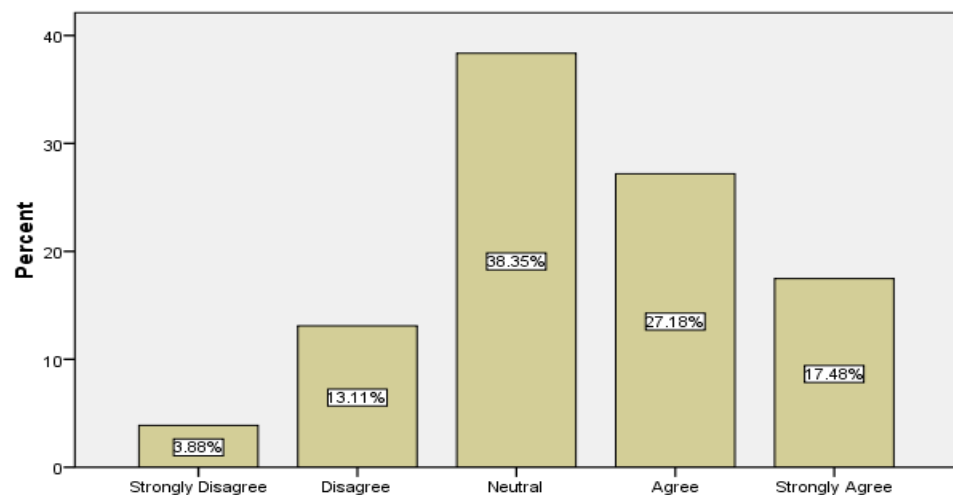
130
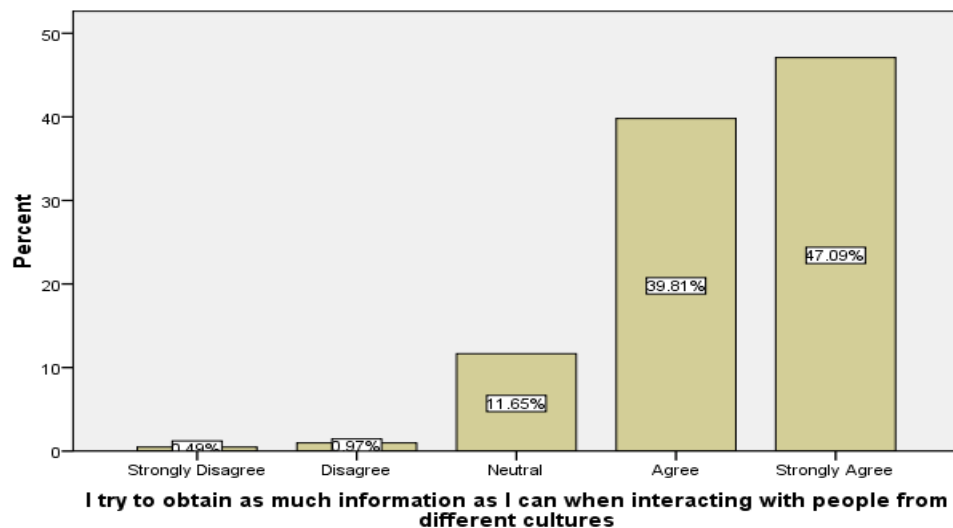
Survey question No. 10

Statistics

I am sensitive to my culturally-distinct counterpart's subtle meanings during our interaction.

N	Valid	206
	Missing	0
Mean		3.41
Std. Deviation		1.045

I am sensitive to my culturally-distinct counterpart's subtle meanings during our interaction.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	8	3.9	3.9	3.9
	Disagree	27	13.1	13.1	17.0
	Neutral	79	38.3	38.3	55.3
	Agree	56	27.2	27.2	82.5
	Strongly Agree	36	17.5	17.5	100.0
	Total	206	100.0	100.0	

I am sensitive to my culturally-distinct counterpart's subtle meanings during our interaction.

Survey question No. 1

Statistics

I am open-minded to people from different cultures.		
N	Valid	99
	Missing	0
Mean		4.04
Std. Deviation		.794

I am open-minded to people from different cultures.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	3	3.0	3.0	3.0
	Neutral	20	20.2	20.2	23.2
	Agree	46	46.5	46.5	69.7
	Strongly Agree	30	30.3	30.3	100.0
	Total	99	100.0	100.0	

I am open-minded to people from different cultures.

Statistics

I have a feeling of enjoyment towards differences between my culturally-distinct counterpart and me

N	Valid	99
	Missing	0
Mean		4.21
Std. Deviation		.718

I have a feeling of enjoyment towards differences between my culturally-distinct counterpart and me

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	1	1.0	1.0	1.0
	Neutral	14	14.1	14.1	15.2
	Agree	47	47.5	47.5	62.6
	Strongly Agree	37	37.4	37.4	100.0
	Total	99	100.0	100.0	

I have a feeling of enjoyment towards differences between my culturally-distinct counterpart and me

Survey question No. 3

Statistics

I enjoy interacting with people from different cultures

N	Valid	99
	Missing	0
Mean		3.85
Std. Deviation		.850

I enjoy interacting with people from different cultures

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	4	4.0	4.0	4.0
	Neutral	32	32.3	32.3	36.4
	Agree	38	38.4	38.4	74.7
	Strongly Agree	25	25.3	25.3	100.0
	Total	99	100.0	100.0	

I enjoy interacting with people from different cultures

Survey question No. 4

Statistics

I think my culture is better than other cultures.

N	Valid	99
	Missing	0
Mean		3.07
Std. Deviation		1.071

I think my culture is better than other cultures.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	9	9.1	9.1	100.0
	Disagree	25	25.3	25.3	90.9
	Neutral	37	37.4	37.4	65.7
	Agree	20	20.2	20.2	28.3
	Strongly Agree	8	8.1	8.1	8.1
	Total	99	100.0	100.0	
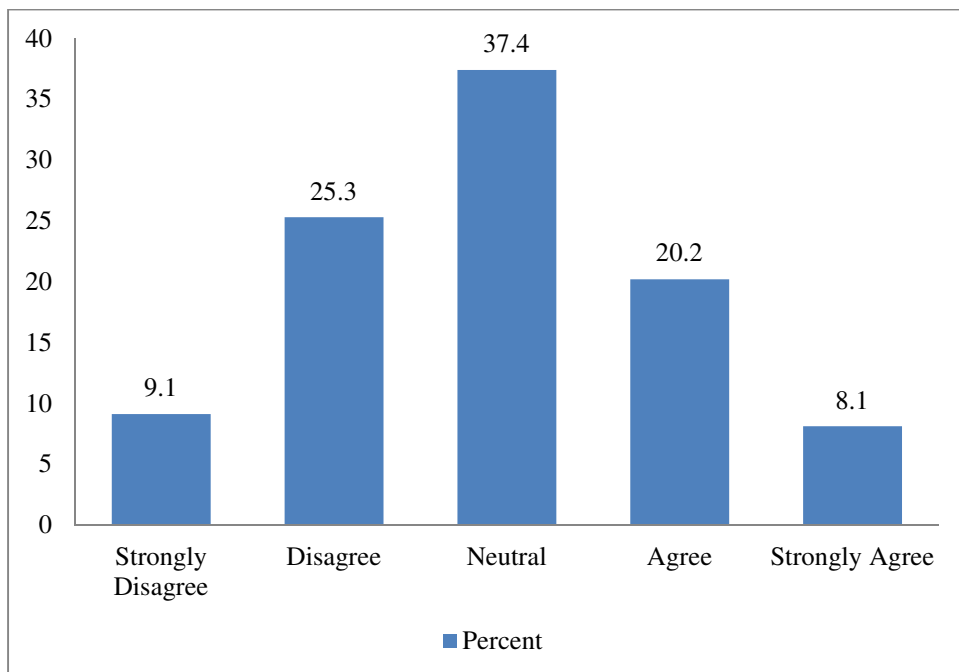
Survey question No. 5

Statistics

I respect the ways people from different cultures behave.

N	Valid	99
	Missing	0
Mean		4.03
Std. Deviation		.788

I respect the ways people from different cultures behave.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	3	3.0	3.0	3.0
	Neutral	20	20.2	20.2	23.2
	Agree	47	47.5	47.5	70.7
	Strongly Agree	29	29.3	29.3	100.0
	Total	99	100.0	100.0	

I respect the ways people from different cultures behave.

Survey question No. 6

	Statistics		
	I find it very hard to talk in front of people from different cultures.		
N	Valid		99
	Missing		0
Mean			2.88
Std. Deviation			1.033

I find it very hard to talk in front of people from different cultures.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	9	9.1	9.1	9.1
	Disagree	24	24.2	24.2	33.3
	Neutral	44	44.4	44.4	77.8
	Agree	14	14.1	14.1	91.9
	Strongly Agree	8	8.1	8.1	100.0
	Total	99	100.0	100.0	

I find it very hard to talk in front of people from different cultures.

137

Survey question No. 7

Statistics		
I always know what to say when interacting with people from different cultures.		
N	Valid	99
	Missing	0
Mean		3.15
Std. Deviation		.885

I always know what to say when interacting with people from different cultures.					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	22	22.2	22.2	22.2
	Neutral	50	50.5	50.5	72.7
	Agree	17	17.2	17.2	89.9
	Strongly Agree	10	10.1	10.1	100.0
	Total	99	100.0	100.0	
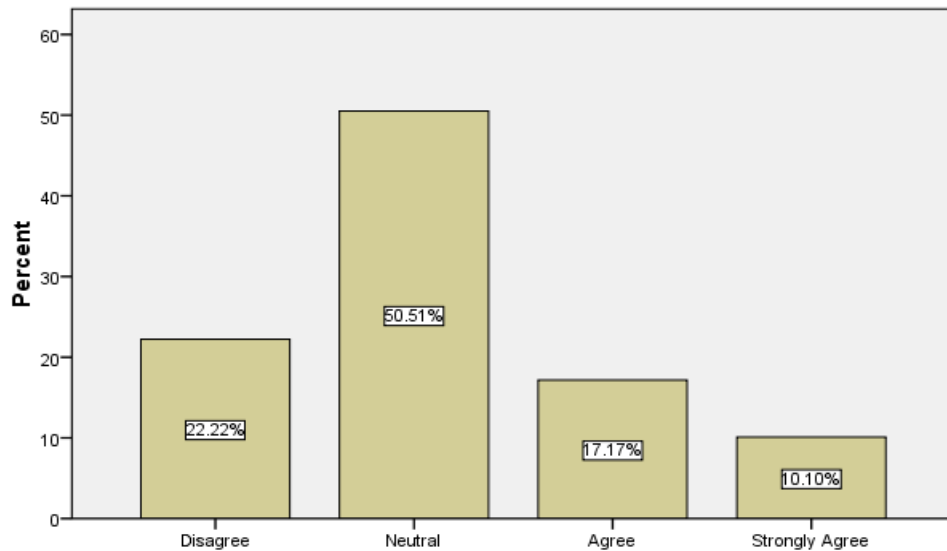
I always know what to say when interacting with people from different cultures.

Survey question No. 8

Statistics

I get upset easily when interacting with people from different cultures.

N	Valid	99
	Missing	0
Mean		2.29
Std. Deviation		.972

I get upset easily when interacting with people from different cultures.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	4	4.0	4.0	100.0
	Disagree	6	6.1	6.1	96.0
	Neutral	23	23.2	23.2	89.9
	Agree	48	48.5	48.5	66.7
	Strongly Agree	18	18.2	18.2	18.2
	Total	99	100.0	100.0	
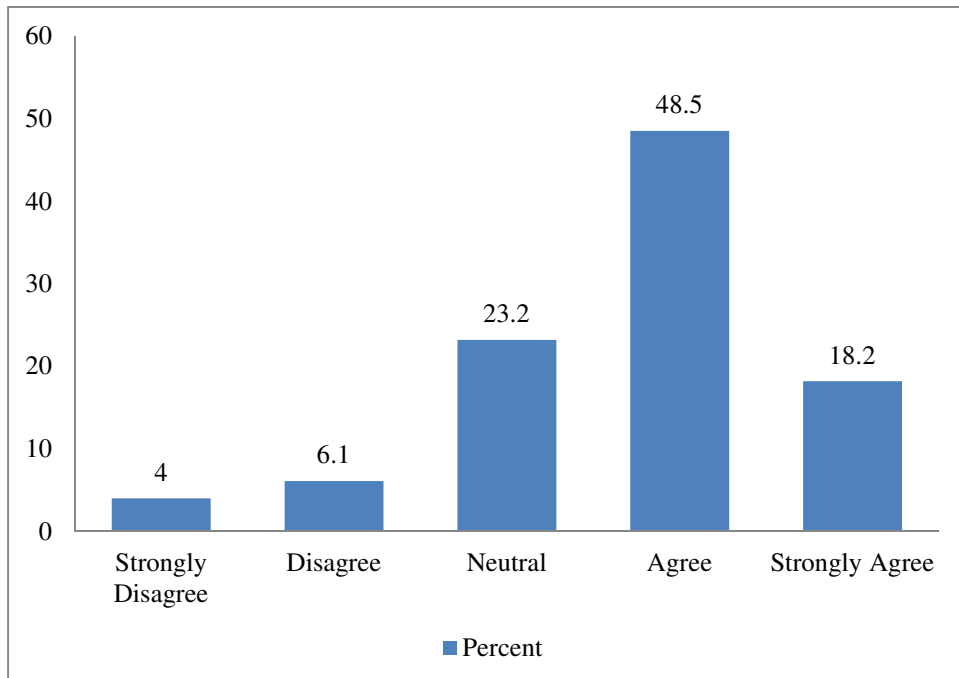
Statistics

I try to obtain as much information as I can when interacting with people from different cultures

N	Valid	99
	Missing	0
Mean		3.61
Std. Deviation		.901

I try to obtain as much information as I can when interacting with people from different cultures

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	2	2.0	2.0	2.0
	Disagree	5	5.1	5.1	7.1
	Neutral	40	40.4	40.4	47.5
	Agree	35	35.4	35.4	82.8
	Strongly Agree	17	17.2	17.2	100.0
	Total	99	100.0	100.0	

I try to obtain as much information as I can when interacting with people from different cultures

Survey question No. 10

	Statistics	
	I am sensitive to my culturally-distinct counterpart's subtle meanings during our interaction.	
N	Valid	99
	Missing	0
Mean		3.45
Std. Deviation		.836

I am sensitive to my culturally-distinct counterpart's subtle meanings during our interaction.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	2	2.0	2.0	2.0
	Disagree	6	6.1	6.1	8.1
	Neutral	46	46.5	46.5	54.5
	Agree	35	35.4	35.4	89.9
	Strongly Agree	10	10.1	10.1	100.0
	Total	99	100.0	100.0	

I am sensitive to my culturally-distinct counterpart's subtle meanings during our interaction.
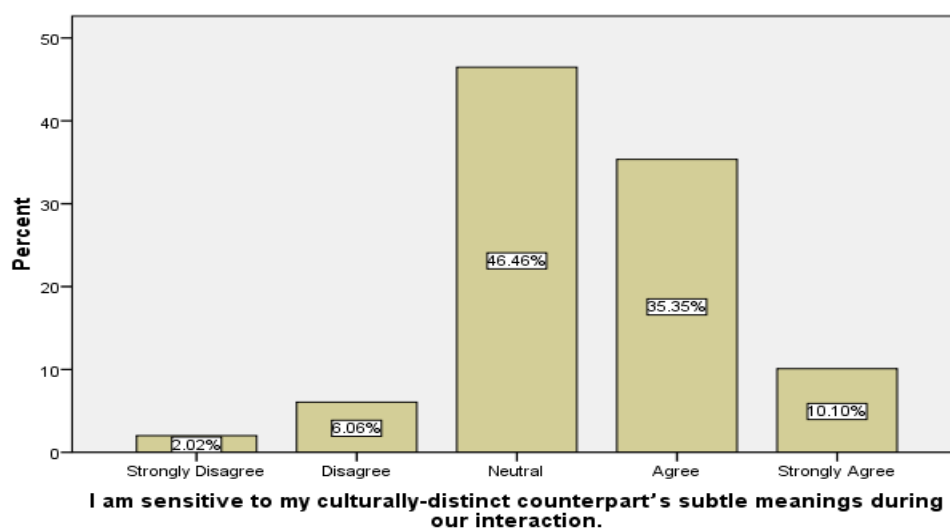
Survey question No. 1

Statistics

I am open-minded to people from different cultures.

N	Valid	206
	Missing	0
Mean		4.82
Std. Deviation		.465

I am open-minded to people from different cultures.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	2	1.0	1.0	1.0
	Neutral	1	.5	.5	1.5
	Agree	29	14.1	14.1	15.5
	Strongly Agree	174	84.5	84.5	100.0
	Total	206	100.0	100.0	
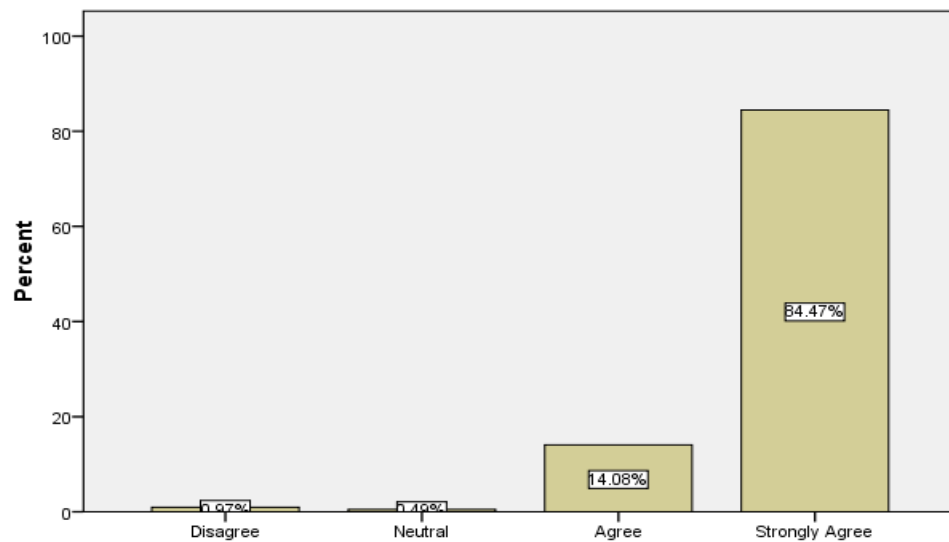
I am open-minded to people from different cultures.

Survey question No. 2

Statistics

I have a feeling of enjoyment towards differences between my culturally-distinct counterpart and me

N	Valid	206
	Missing	0
Mean		4.67
Std. Deviation		.670

I have a feeling of enjoyment towards differences between my culturally-distinct counterpart and me

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	6	2.9	2.9	2.9
	Neutral	5	2.4	2.4	5.3
	Agree	41	19.9	19.9	25.2
	Strongly Agree	154	74.8	74.8	100.0
	Total	206	100.0	100.0	

143
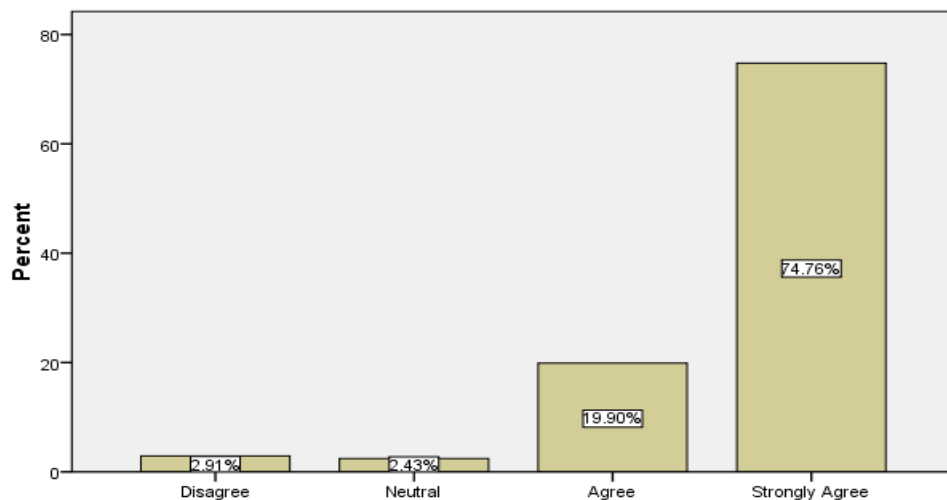
Survey question No. 3

Statistics

N	Valid	206
	Missing	0
Mean		4.76
Std. Deviation		.529

I enjoy interacting with people from different cultures

I enjoy interacting with people from different cultures

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	2	1.0	1.0	1.0
	Neutral	4	1.9	1.9	2.9
	Agree	35	17.0	17.0	19.9
	Strongly Agree	165	80.1	80.1	100.0
	Total	206	100.0	100.0	

144

Survey question No. 4.

Statistics

I think my culture is better than other cultures.

N		Valid	206
		Missing	0
	Mean		2.80
	Std. Deviation		1.221

I think my culture is better than other cultures.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	28	13.6	13.6	100.0
	Disagree	20	9.7	9.7	86.4
	Neutral	72	35.0	35.0	76.7
	Agree	54	26.2	26.2	41.7
	Strongly Agree	32	15.5	15.5	15.5
	Total	206	100.0	100.0	
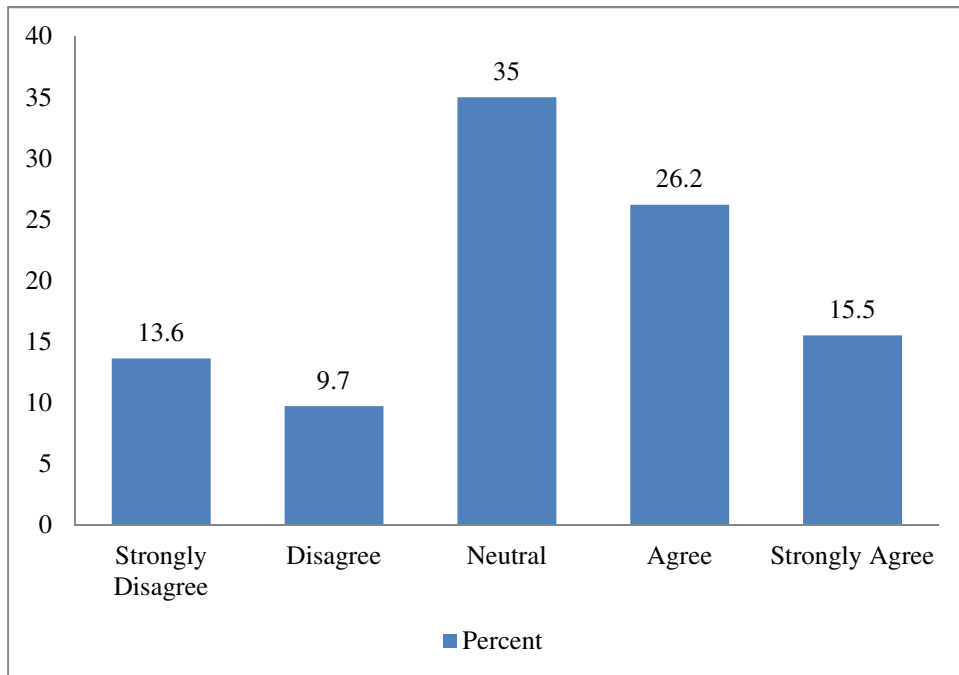
Survey question No. 5

Statistics

I respect the ways people from different cultures behave.

N	Valid	206
	Missing	0
Mean		4.60
Std. Deviation		.623

I respect the ways people from different cultures behave.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	2	1.0	1.0	1.0
	Neutral	9	4.4	4.4	5.3
	Agree	59	28.6	28.6	34.0
	Strongly Agree	136	66.0	66.0	100.0
	Total	206	100.0	100.0	

I respect the ways people from different cultures behave.

I respect the ways people from different cultures behave.

Survey question No. 6

Statistics		
I find it very hard to talk in front of people from different cultures.		
N	Valid	206
	Missing	0
Mean		2.58
Std. Deviation		1.234

I find it very hard to talk in front of people from different cultures.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	20	9.7	9.7	100.0
	Disagree	27	13.1	13.1	90.3
	Neutral	49	23.8	23.8	77.2
	Agree	66	32.0	32.0	53.4
	Strongly Agree	44	21.4	21.4	21.4
	Total	206	100.0	100.0	
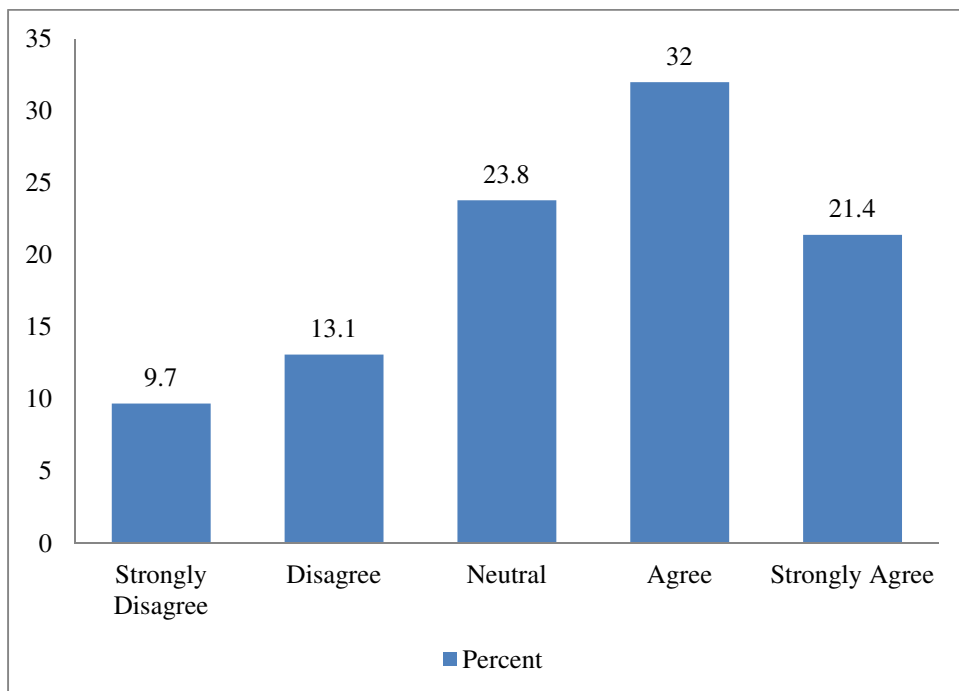
Survey question No. 7

Statistics

I always know what to say when interacting with people from different cultures.

N	Valid	206
	Missing	0
Mean		3.85
Std. Deviation		.972

I always know what to say when interacting with people from different cultures.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	2	1.0	1.0	1.0
	Disagree	15	7.3	7.3	8.3
	Neutral	57	27.7	27.7	35.9
	Agree	69	33.5	33.5	69.4
	Strongly Agree	63	30.6	30.6	100.0
	Total	206	100.0	100.0	

I always know what to say when interacting with people from different cultures.
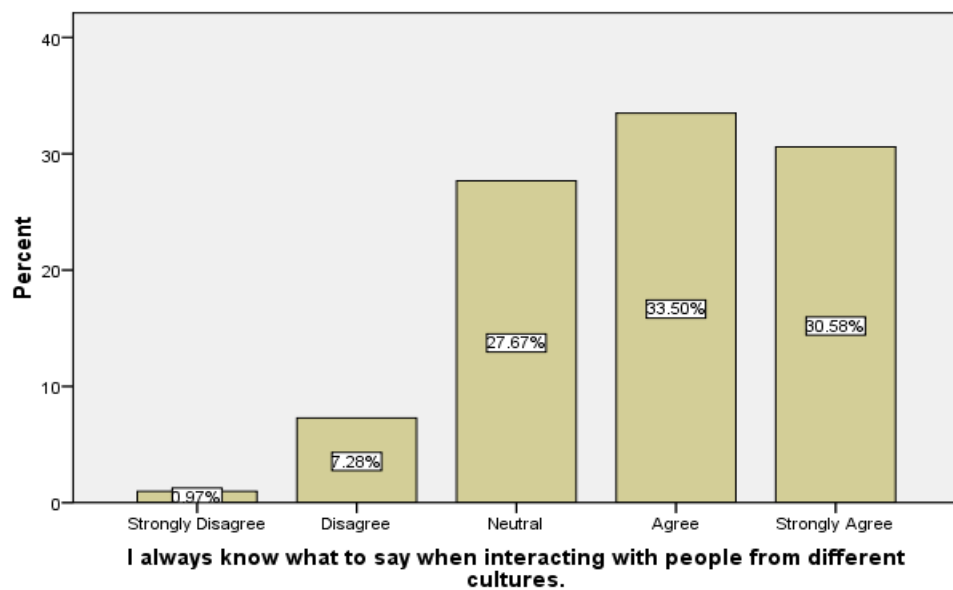
Survey question No. 8

Statistics

I get upset easily when interacting with people from different cultures.

N	Valid	206
	Missing	0
Mean		2.12
Std. Deviation		1.193

I get upset easily when interacting with people from different cultures.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	14	6.8	6.8	100.0
	Disagree	19	9.2	9.2	93.2
	Neutral	19	9.2	9.2	84.0
	Agree	80	38.8	38.8	74.8
	Strongly Agree	74	35.9	35.9	35.9
	Total	206	100.0	100.0	
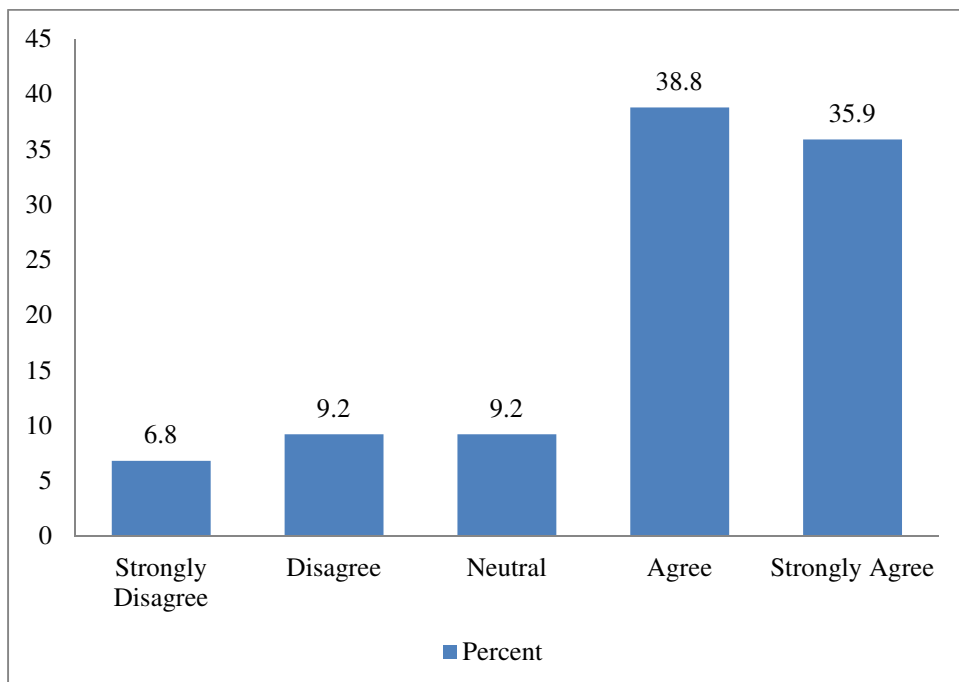
Survey question No. 9

Statistics

I try to obtain as much information as I can when interacting with people from different cultures

N	Valid	206
	Missing	0
Mean		4.42
Std. Deviation		.746

I try to obtain as much information as I can when interacting with people from different cultures

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	1	.5	.5	.5
	Disagree	3	1.5	1.5	1.9
	Neutral	17	8.3	8.3	10.2
	Agree	73	35.4	35.4	45.6
	Strongly Agree	112	54.4	54.4	100.0
	Total	206	100.0	100.0	

I try to obtain as much information as I can when interacting with people from different cultures

Survey question No. 10

Statistics		
I am sensitive to my culturally-distinct counterpart's subtle meanings during our interaction.		
N	Valid	206
	Missing	0
Mean		3.79
Std. Deviation		1.056

I am sensitive to my culturally-distinct counterpart's subtle meanings during our interaction.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	7	3.4	3.4	3.4
	Disagree	15	7.3	7.3	10.7
	Neutral	54	26.2	26.2	36.9
	Agree	69	33.5	33.5	70.4
	Strongly Agree	61	29.6	29.6	100.0
	Total	206	100.0	100.0	

I am sensitive to my culturally-distinct counterpart's subtle meanings during our interaction.

151
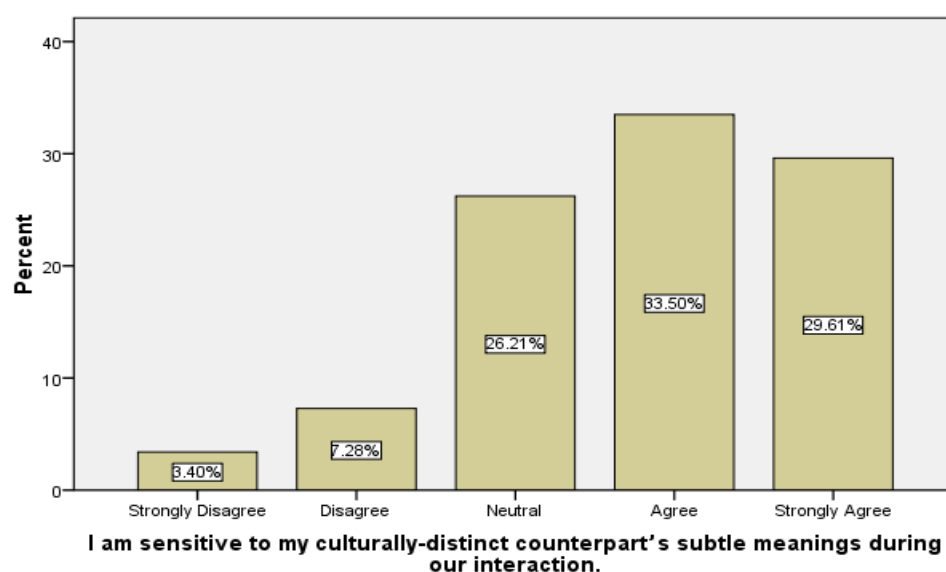
Survey question No. 1

Statistics

I am open-minded to people from different cultures.

N	Valid	99
	Missing	0
Mean		4.26
Std. Deviation		.723

I am open-minded to people from different cultures.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	1	1.0	1.0	1.0
	Neutral	13	13.1	13.1	14.1
	Agree	44	44.4	44.4	58.6
	Strongly Agree	41	41.4	41.4	100.0
	Total	99	100.0	100.0	
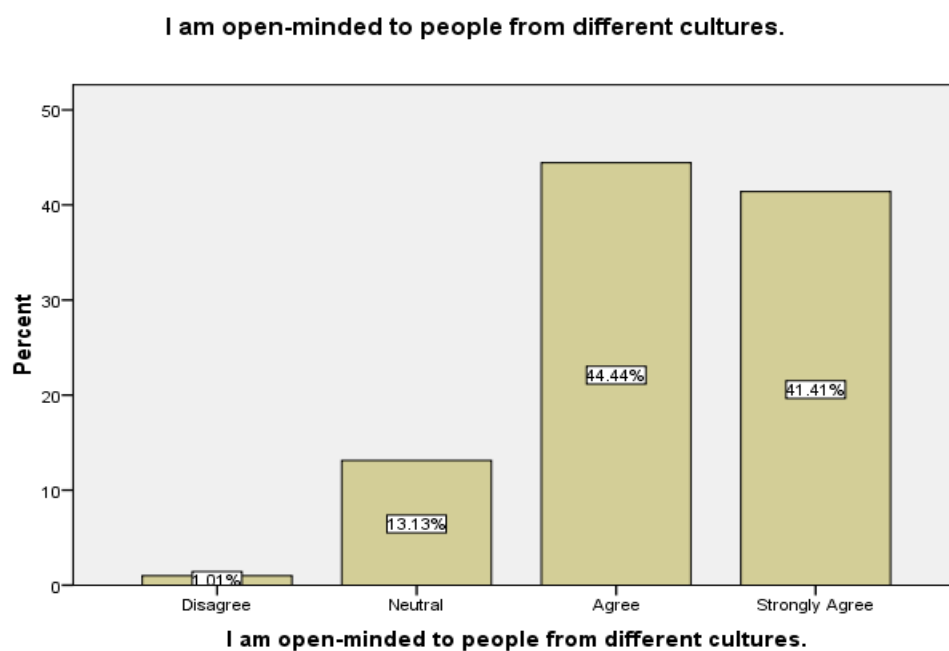
I am open-minded to people from different cultures.

I am open-minded to people from different cultures.

Survey question No. 2

Statistics

I have a feeling of enjoyment towards differences between my culturally-distinct counterpart and me

N	Valid	99
	Missing	0
Mean		4.39
Std. Deviation		.726

I have a feeling of enjoyment towards differences between my culturally-distinct counterpart and me

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Neutral	14	14.1	14.1	14.1
	Agree	32	32.3	32.3	46.5
	Strongly Agree	53	53.5	53.5	100.0
	Total	99	100.0	100.0	

I have a feeling of enjoyment towards differences between my culturally-distinct counterpart and me

Survey question No. 3

Statistics

I enjoy interacting with people from different cultures

N	Valid	99
	Missing	0
Mean		4.21
Std. Deviation		.812

I enjoy interacting with people from different cultures

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	3	3.0	3.0	3.0
	Neutral	15	15.2	15.2	18.2
	Agree	39	39.4	39.4	57.6
	Strongly Agree	42	42.4	42.4	100.0
	Total	99	100.0	100.0	
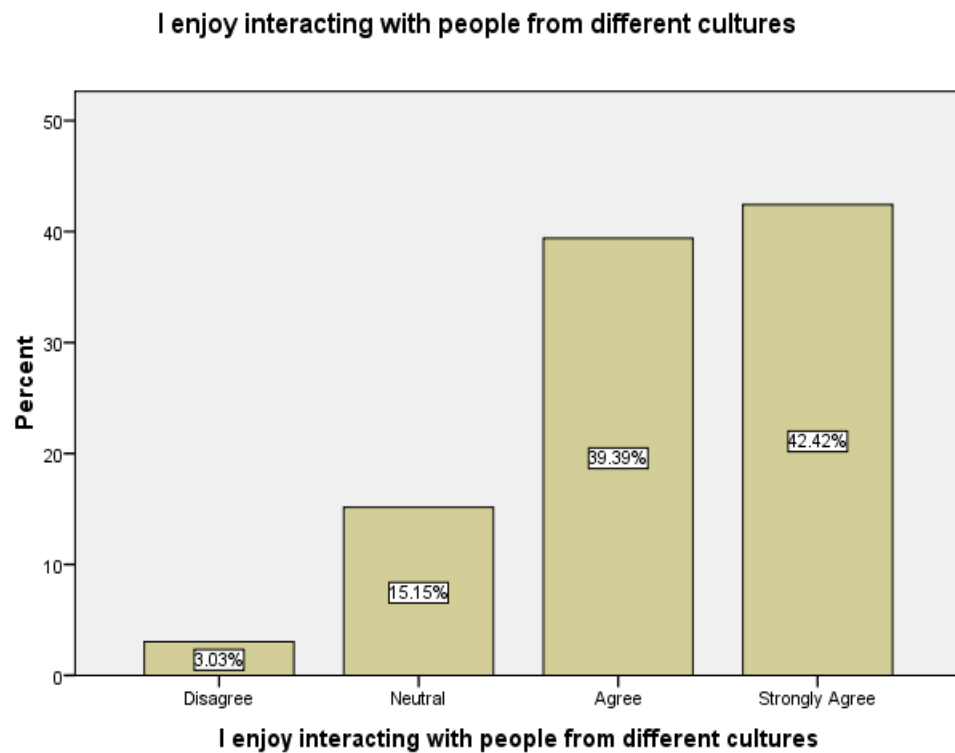
I enjoy interacting with people from different cultures

154

Survey question No. 4

Statistics

I think my culture is better than other cultures.

N	Valid		99
	Missing		0
Mean			2.97
Std. Deviation			1.233

I think my culture is better than other cultures.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	12	12.1	12.1	100.0
	Disagree	22	22.2	22.2	87.9
	Neutral	31	31.3	31.3	65.7
	Agree	19	19.2	19.2	34.3
	Strongly Agree	15	15.2	15.2	15.2
	Total	99	100.0	100.0	
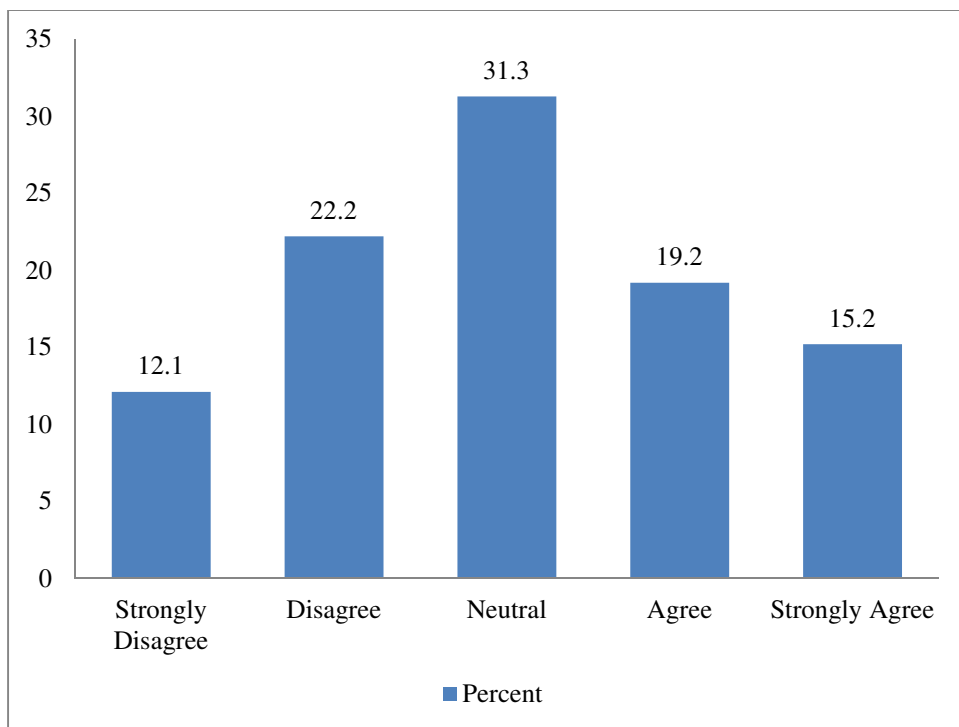
Survey question No. 5

Statistics

I respect the ways people from different cultures behave.	
N	Valid	99
	Missing	0
	Mean	4.30
	Std. Deviation	.677

I respect the ways people from different cultures behave.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	1	1.0	1.0	1.0
	Neutral	9	9.1	9.1	10.1
	Agree	48	48.5	48.5	58.6
	Strongly Agree	41	41.4	41.4	100.0
	Total	99	100.0	100.0	

I respect the ways people from different cultures behave.

Survey question No. 6

Statistics

I find it very hard to talk in front of people from different cultures.

N	Valid	99
	Missing	0
Mean		2.73
Std. Deviation		1.105

I find it very hard to talk in front of people from different cultures.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	6	6.1	6.1	100.0
	Disagree	18	18.2	18.2	93.9
	Neutral	32	32.3	32.3	75.8
	Agree	29	29.3	29.3	43.4
	Strongly Agree	14	14.1	14.1	14.1
	Total	99	100.0	100.0	
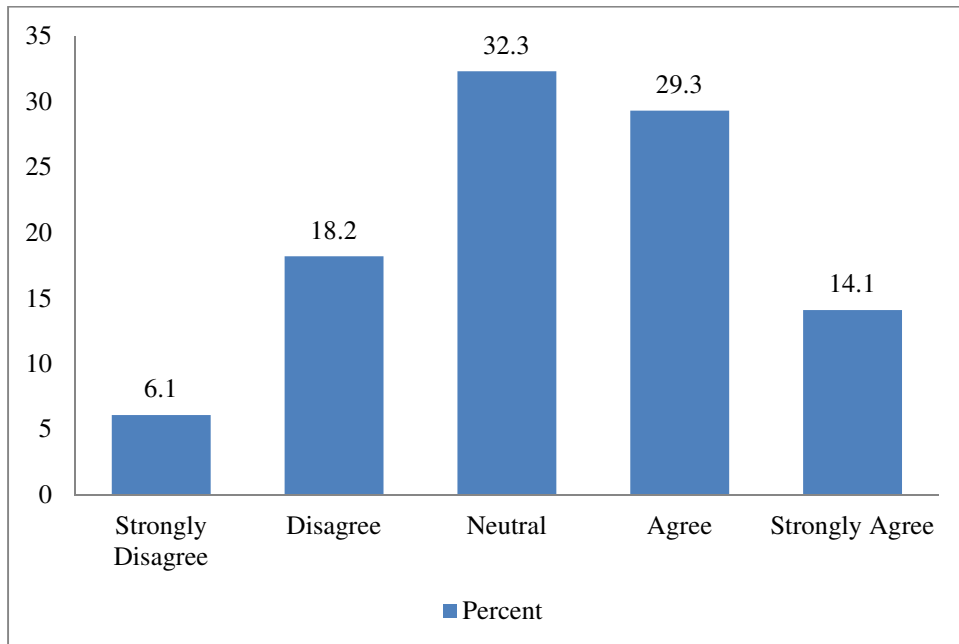
Survey question No. 7

Statistics

I always know what to say when interacting with people from different cultures.

N	Valid	99
	Missing	0
Mean		3.48
Std. Deviation		1.004

I always know what to say when interacting with people from different cultures.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	2	2.0	2.0	2.0
	Disagree	12	12.1	12.1	14.1
	Neutral	40	40.4	40.4	54.5
	Agree	26	26.3	26.3	80.8
	Strongly Agree	19	19.2	19.2	100.0
	Total	99	100.0	100.0	
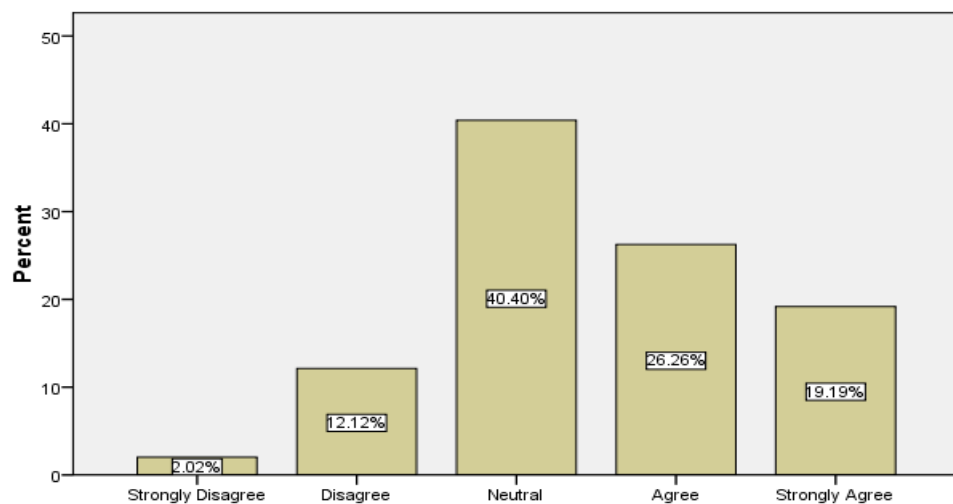
I always know what to say when interacting with people from different cultures.

Survey question No. 8

Statistics

I get upset easily when interacting with people from different cultures.

N	Valid	99
	Missing	0
Mean		2.33
Std. Deviation		1.010

I get upset easily when interacting with people from different cultures.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	4	4.0	4.0	100.0
	Disagree	10	10.1	10.1	96.0
	Neutral	18	18.2	18.2	85.9
	Agree	50	50.5	50.5	67.7
	Strongly Agree	17	17.2	17.2	17.2
	Total	99	100.0	100.0	
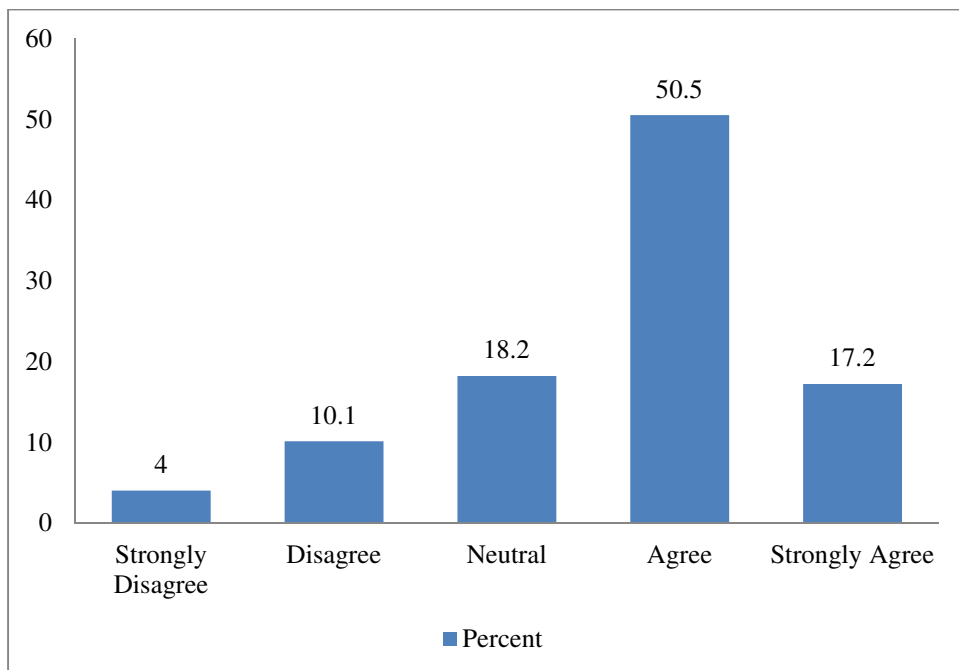
Survey question No. 9

Statistics

I try to obtain as much information as I can when interacting with people from different cultures

N	Valid	99
	Missing	0
Mean		4.00
Std. Deviation		.926

I try to obtain as much information as I can when interacting with people from different cultures

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	2	2.0	2.0	2.0
	Disagree	3	3.0	3.0	5.1
	Neutral	21	21.2	21.2	26.3
	Agree	40	40.4	40.4	66.7
	Strongly Agree	33	33.3	33.3	100.0
	Total	99	100.0	100.0	
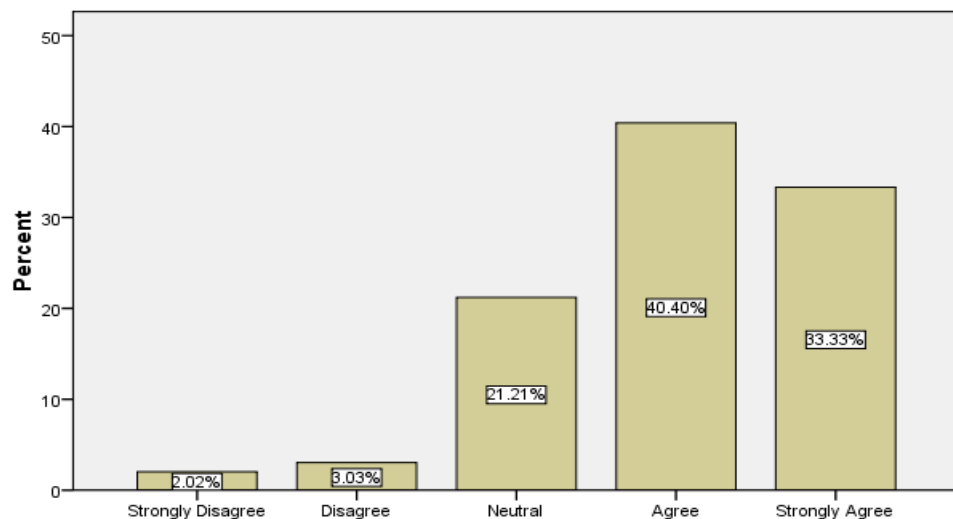
I try to obtain as much information as I can when interacting with people from different cultures

Survey question No. 10

Statistics

I am sensitive to my culturally-distinct counterpart's subtle meanings during our interaction.

N	Valid	99
	Missing	0
Mean		3.79
Std. Deviation		.951

I am sensitive to my culturally-distinct counterpart's subtle meanings during our interaction.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	9	9.1	9.1	9.1
	Neutral	30	30.3	30.3	39.4
	Agree	33	33.3	33.3	72.7
	Strongly Agree	27	27.3	27.3	100.0
	Total	99	100.0	100.0	

I am sensitive to my culturally-distinct counterpart's subtle meanings during our interaction.

161
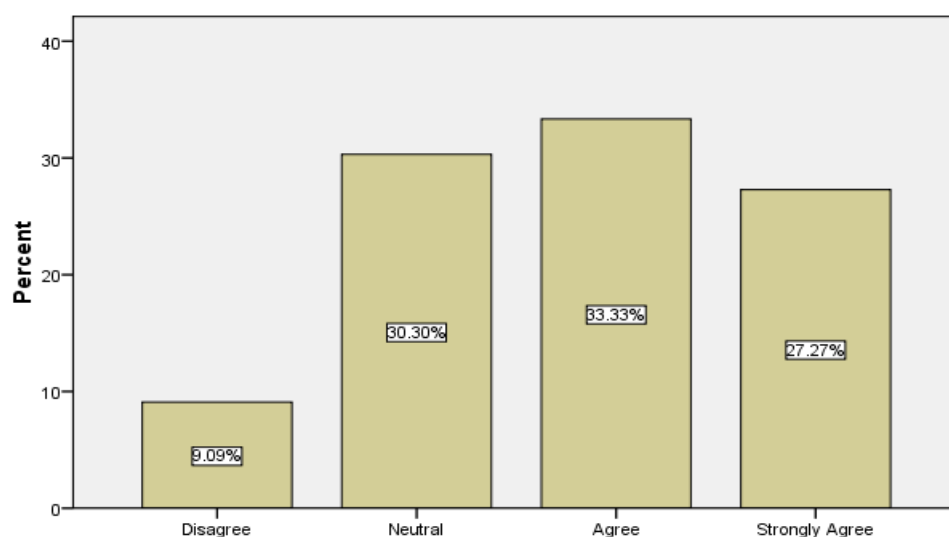
< Appendix 8 > Indian CQS pre 5- items

Survey question No. 11
Statistics

I know the arts and craft of other cultures		
N	Valid	206
	Missing	0
Mean		3.37
Std. Deviation		.922

I know the arts and craft of other cultures

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	3	1.5	1.5	1.5
	Disagree	30	14.6	14.6	16.0
	Neutral	84	40.8	40.8	56.8
	Agree	65	31.6	31.6	88.3
	Strongly Agree	24	11.7	11.7	100.0
	Total	206	100.0	100.0	
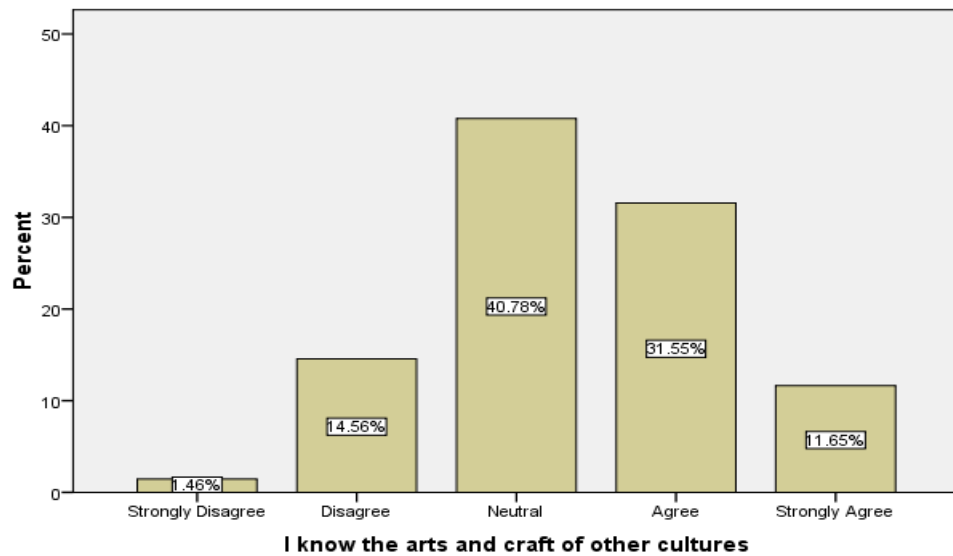
I know the arts and craft of other cultures

162

Survey question No. 12

Statistics

I know the rules for expressing non-verbal behaviors in other cultures

N	Valid	206
	Missing	0
Mean		3.43
Std. Deviation		.959

I know the rules for expressing non-verbal behaviors in other cultures

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	4	1.9	1.9	1.9
	Disagree	29	14.1	14.1	16.0
	Neutral	76	36.9	36.9	52.9
	Agree	69	33.5	33.5	86.4
	Strongly Agree	28	13.6	13.6	100.0
	Total	206	100.0	100.0	
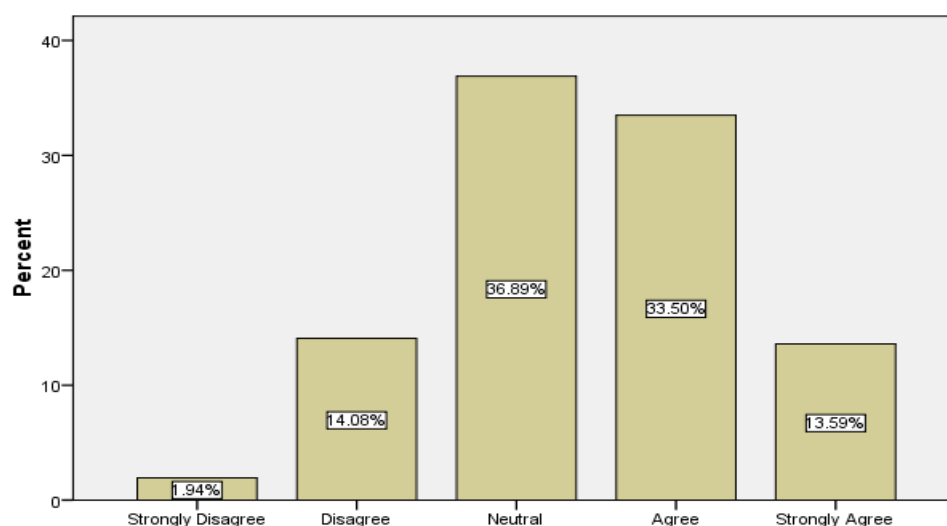
I know the rules for expressing non-verbal behaviors in other cultures

Survey question No. 13

	Statistics	
I am confident that I can socialize with locals in a culture that is unfamiliar to me		
N	Valid	206
	Missing	0
Mean		3.91
Std. Deviation		.845

I am confident that I can socialize with locals in a culture that is unfamiliar to me

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	13	6.3	6.3	6.3
	Neutral	44	21.4	21.4	27.7
	Agree	97	47.1	47.1	74.8
	Strongly Agree	52	25.2	25.2	100.0
	Total	206	100.0	100.0	

I am confident that I can socialize with locals in a culture that is unfamiliar to me

164
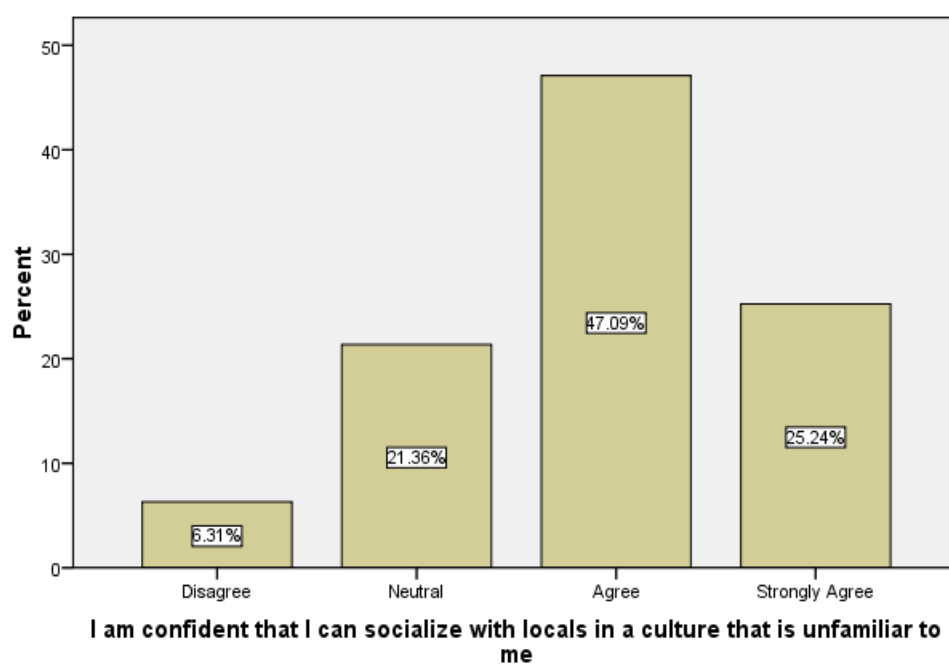
Survey question No. 14

Statistics

I change my non-verbal behavior when a cross-cultural situation requires it.

N	Valid	206
	Missing	0
Mean		3.83
Std. Deviation		.824

I change my non-verbal behavior when a cross-cultural situation requires it.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	12	5.8	5.8	5.8
	Neutral	54	26.2	26.2	32.0
	Agree	97	47.1	47.1	79.1
	Strongly Agree	43	20.9	20.9	100.0
	Total	206	100.0	100.0	
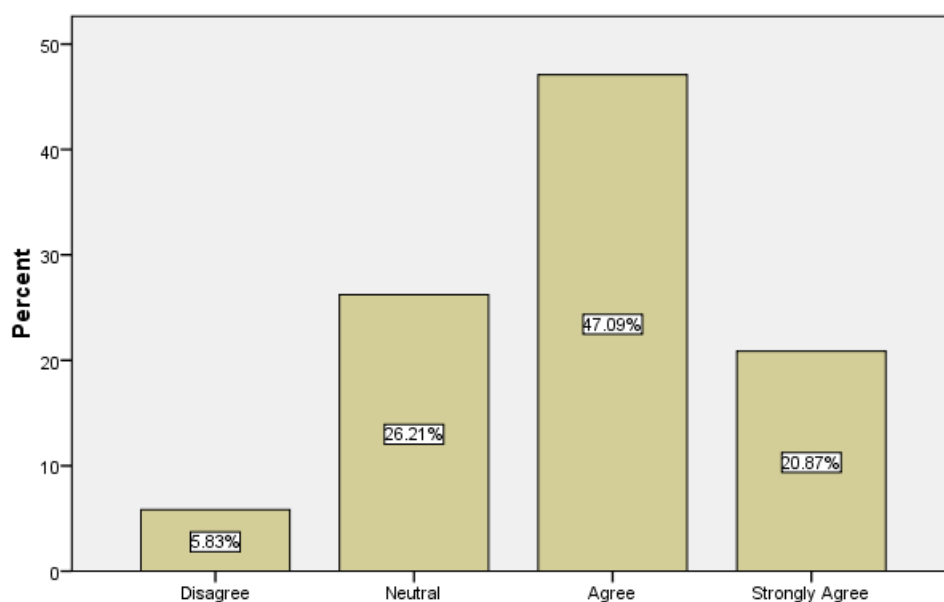
I change my non-verbal behavior when a cross-cultural situation requires it.

Survey question No. 15

Statistics

I adjust my cultural knowledge as I interact with people from a culture that is unfamiliar to me.

N	Valid	206
	Missing	0
Mean		4.62
Std. Deviation		.603

I adjust my cultural knowledge as I interact with people from a culture that is unfamiliar to me.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	2	1.0	1.0	1.0
	Neutral	7	3.4	3.4	4.4
	Agree	58	28.2	28.2	32.5
	Strongly Agree	139	67.5	67.5	100.0
	Total	206	100.0	100.0	
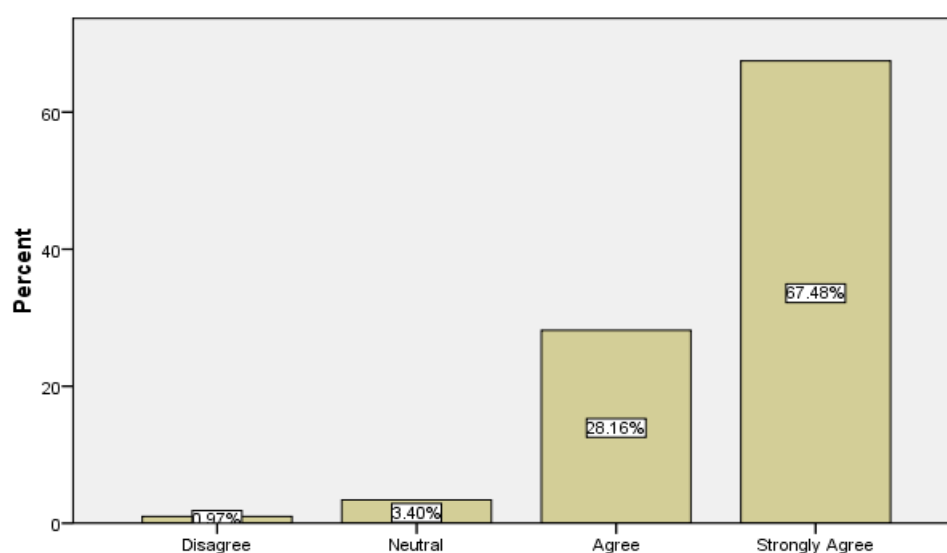
I adjust my cultural knowledge as I interact with people from a culture that is unfamiliar to me.

Survey question No. 11

Statistics

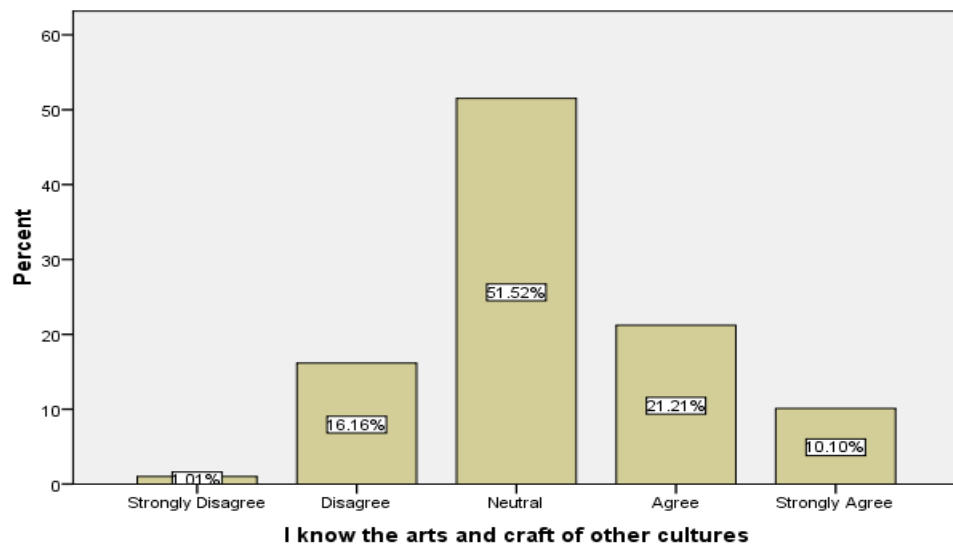I know the arts and craft of other cultures

N	Valid	99
	Missing	0
Mean		3.23
Std. Deviation		.879

I know the arts and craft of other cultures

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	1	1.0	1.0	1.0
	Disagree	16	16.2	16.2	17.2
	Neutral	51	51.5	51.5	68.7
	Agree	21	21.2	21.2	89.9
	Strongly Agree	10	10.1	10.1	100.0
	Total	99	100.0	100.0	

Survey question No. 12

Statistics

I know the rules for expressing non-verbal behaviors in other cultures

N	Valid	99
	Missing	0
Mean		3.15
Std. Deviation		.930

I know the rules for expressing non-verbal behaviors in other cultures

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	1	1.0	1.0	1.0
	Disagree	23	23.2	23.2	24.2
	Neutral	45	45.5	45.5	69.7
	Agree	20	20.2	20.2	89.9
	Strongly Agree	10	10.1	10.1	100.0
	Total	99	100.0	100.0	
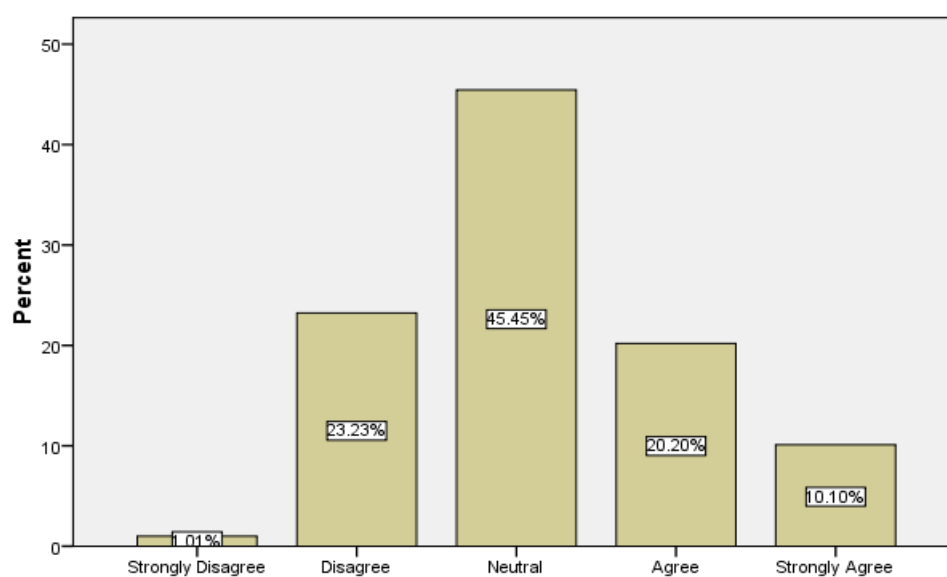
I know the rules for expressing non-verbal behaviors in other cultures

Survey question No.13

Statistics		
I am confident that I can socialize with locals in a culture that is unfamiliar to me		
N	Valid	99
	Missing	0
Mean		3.40
Std. Deviation		.936

I am confident that I can socialize with locals in a culture that is unfamiliar to me

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	2	2.0	2.0	2.0
	Disagree	13	13.1	13.1	15.2
	Neutral	39	39.4	39.4	54.5
	Agree	33	33.3	33.3	87.9
	Strongly Agree	12	12.1	12.1	100.0
	Total	99	100.0	100.0	

I am confident that I can socialize with locals in a culture that is unfamiliar to me
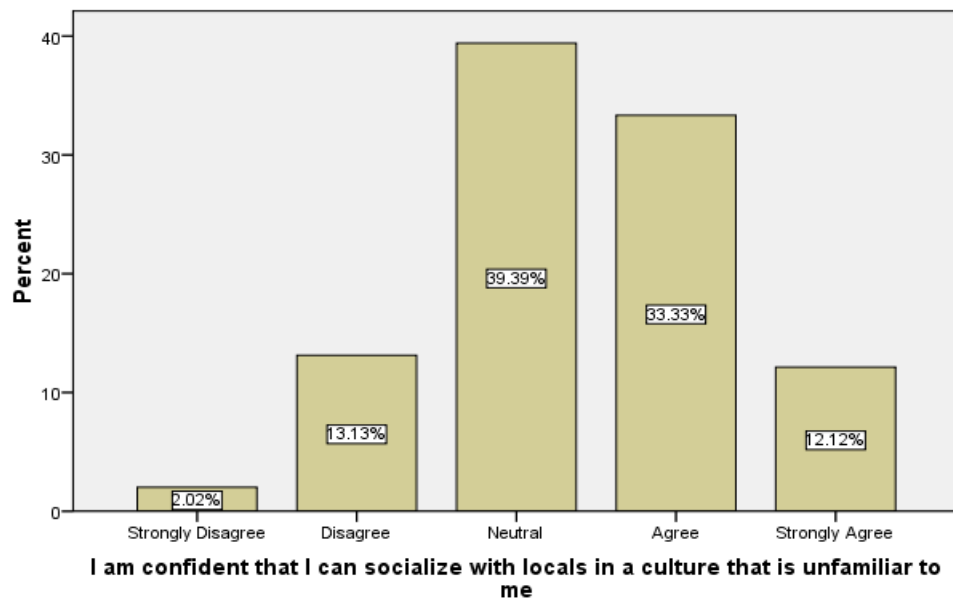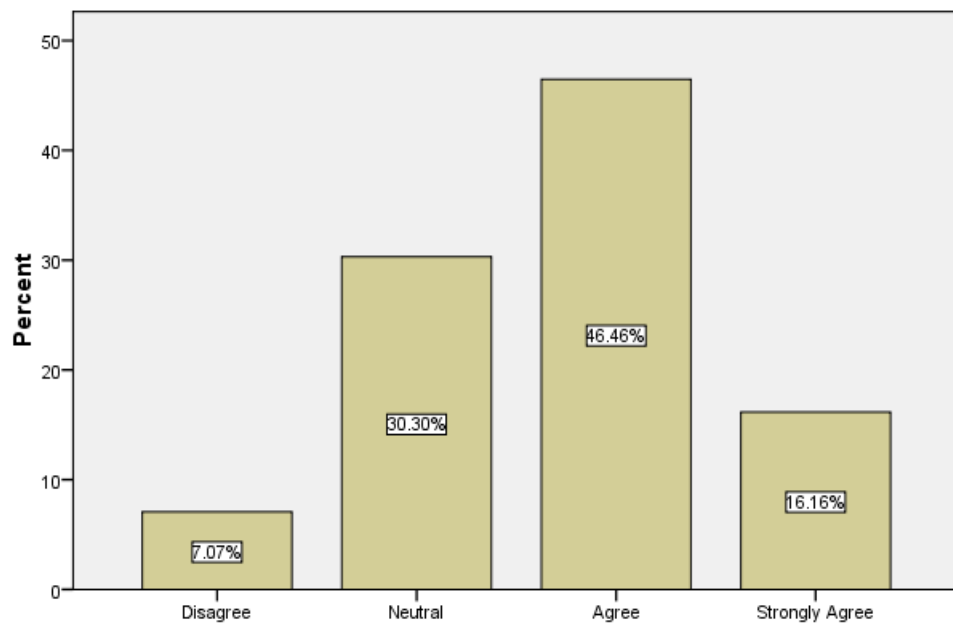
Survey question No.14

Statistics

I change my non-verbal behavior when a cross-cultural situation requires it.

N	Valid	99
	Missing	0
Mean		3.72
Std. Deviation		.821

I change my non-verbal behavior when a cross-cultural situation requires it.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	7	7.1	7.1	7.1
	Neutral	30	30.3	30.3	37.4
	Agree	46	46.5	46.5	83.8
	Strongly Agree	16	16.2	16.2	100.0
	Total	99	100.0	100.0	

I change my non-verbal behavior when a cross-cultural situation requires it.

Survey question No.15

Statistics

I adjust my cultural knowledge as I interact with people from a culture that is unfamiliar to me.

N	Valid	99
	Missing	0
Mean		4.11
Std. Deviation		.727

I adjust my cultural knowledge as I interact with people from a culture that is unfamiliar to me.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	1	1.0	1.0	1.0
	Neutral	18	18.2	18.2	19.2
	Agree	49	49.5	49.5	68.7
	Strongly Agree	31	31.3	31.3	100.0
	Total	99	100.0	100.0	

I adjust my cultural knowledge as I interact with people from a culture that is unfamiliar to me.

Survey question No. 11

Statistics

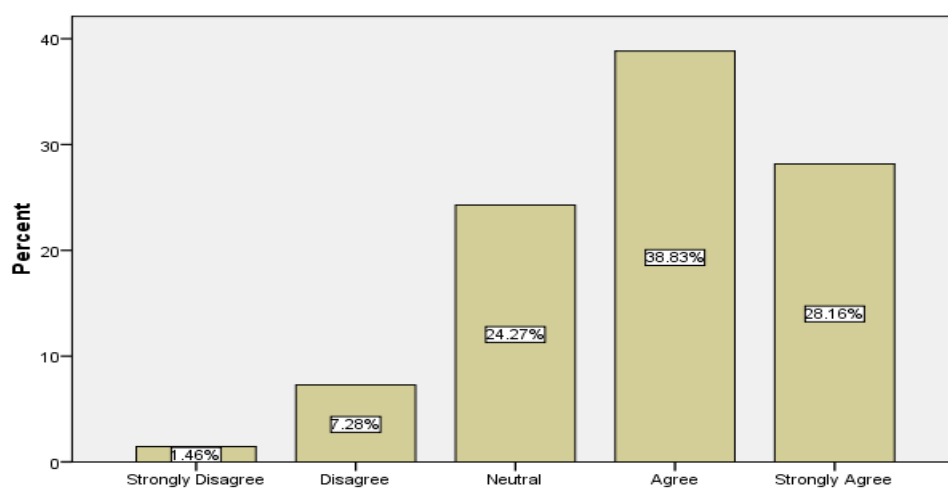I know the arts and craft of other cultures

N	Valid	206
	Missing	0
Mean		3.85
Std. Deviation		.964

I know the arts and craft of other cultures

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	3	1.5	1.5	1.5
	Disagree	15	7.3	7.3	8.7
	Neutral	50	24.3	24.3	33.0
	Agree	80	38.8	38.8	71.8
	Strongly Agree	58	28.2	28.2	100.0
	Total	206	100.0	100.0	

I know the arts and craft of other cultures

Survey question No.12

Statistics

I know the rules for expressing non-verbal behaviors in other cultures

N	Valid	206
	Missing	0
Mean		3.93
Std. Deviation		.897

I know the rules for expressing non-verbal behaviors in other cultures

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	2	1.0	1.0	1.0
	Disagree	9	4.4	4.4	5.3
	Neutral	51	24.8	24.8	30.1
	Agree	83	40.3	40.3	70.4
	Strongly Agree	61	29.6	29.6	100.0
	Total	206	100.0	100.0	
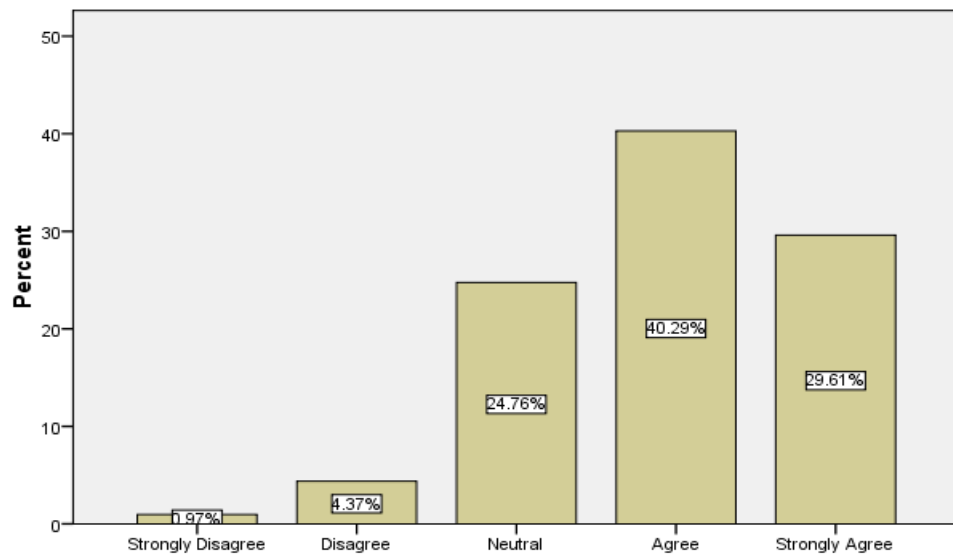
I know the rules for expressing non-verbal behaviors in other cultures

Survey question No. 13

Statistics

I am confident that I can socialize with locals in a culture that is unfamiliar to me

N	Valid	206
	Missing	0
Mean		4.23
Std. Deviation		.829

I am confident that I can socialize with locals in a culture that is unfamiliar to me

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	8	3.9	3.9	3.9
	Neutral	28	13.6	13.6	17.5
	Agree	78	37.9	37.9	55.3
	Strongly Agree	92	44.7	44.7	100.0
	Total	206	100.0	100.0	

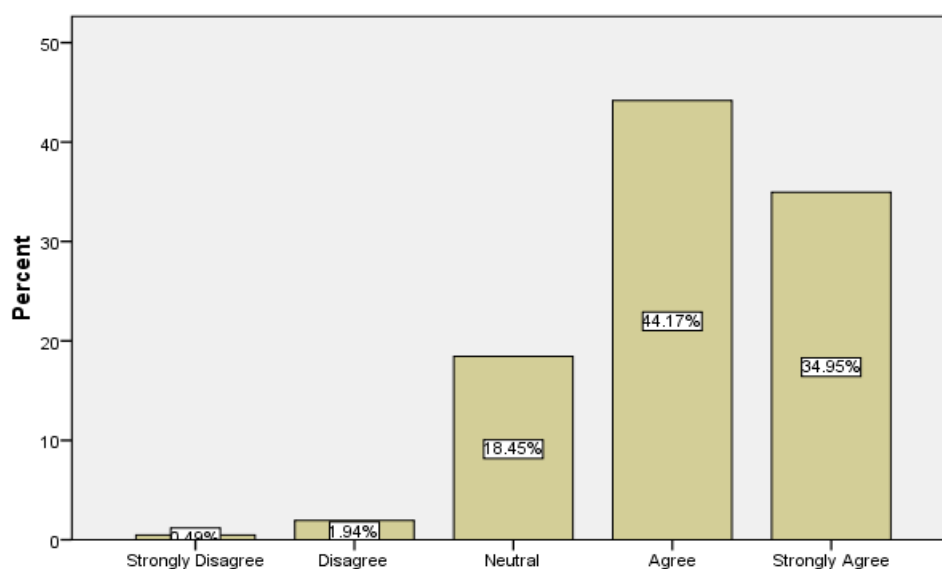I am confident that I can socialize with locals in a culture that is unfamiliar to me
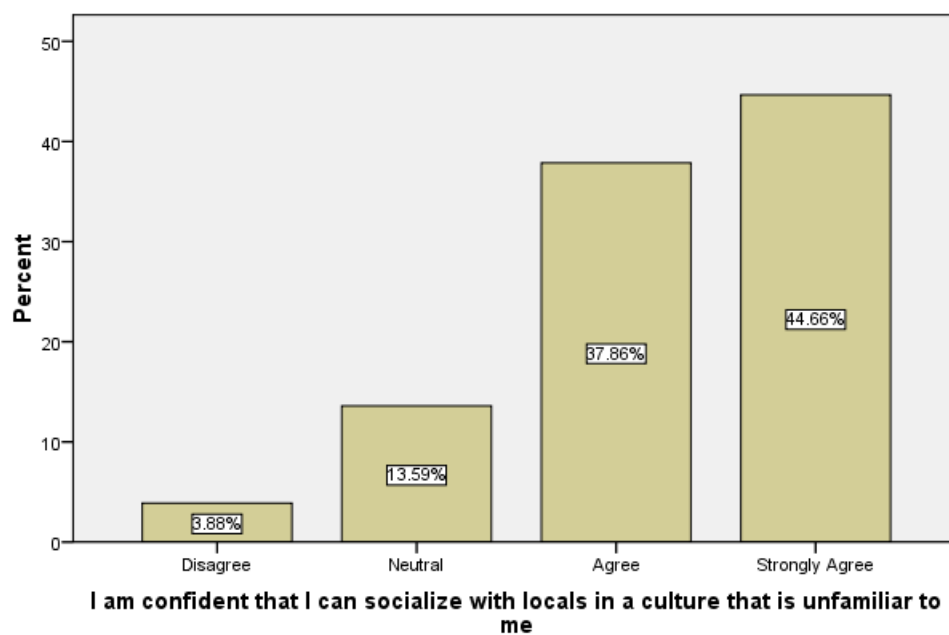
Statistics

I change my non-verbal behavior when a cross-cultural situation requires it.

N	Valid	206
	Missing	0
Mean		4.11
Std. Deviation		.804

I change my non-verbal behavior when a cross-cultural situation requires it.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	1	.5	.5	.5
	Disagree	4	1.9	1.9	2.4
	Neutral	38	18.4	18.4	20.9
	Agree	91	44.2	44.2	65.0
	Strongly Agree	72	35.0	35.0	100.0
	Total	206	100.0	100.0	

I change my non-verbal behavior when a cross-cultural situation requires it.

Survey question No. 15

Statistics

I adjust my cultural knowledge as I interact with people from a culture that is unfamiliar to me.

N	Valid	206
	Missing	0
Mean		4.72
Std. Deviation		.548

I adjust my cultural knowledge as I interact with people from a culture that is unfamiliar to me.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	1	.5	.5	.5
	Neutral	4	1.9	1.9	2.4
	Agree	46	22.3	22.3	24.8
	Strongly Agree	155	75.2	75.2	100.0
	Total	206	100.0	100.0	
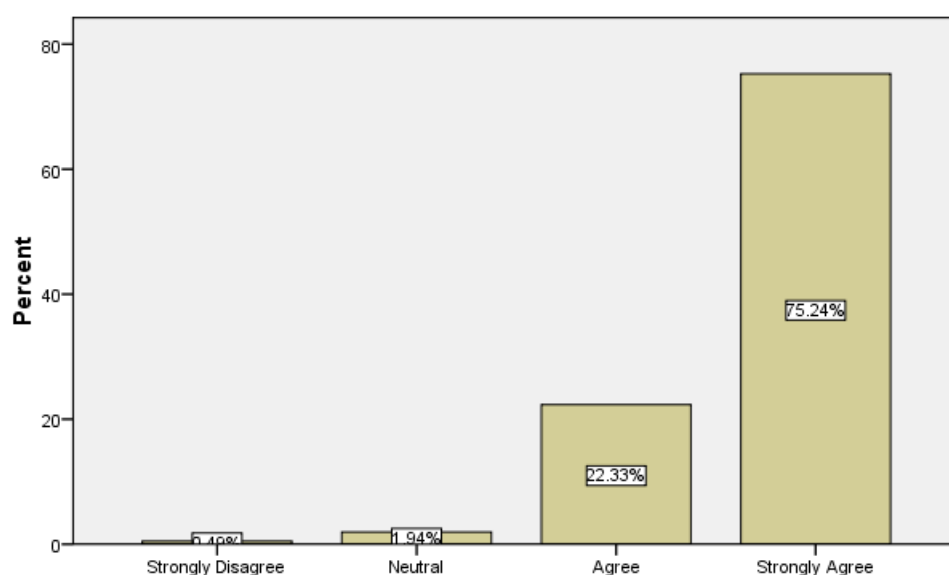
I adjust my cultural knowledge as I interact with people from a culture that is unfamiliar to me.

**< Appendix 11 > Korean CQS post 5 items**

Survey question No.11

Statistics

I know the arts and craft of other cultures

N		Valid	99
		Missing	0
	Mean		3.63
	Std. Deviation		.996

I know the arts and craft of other cultures

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	2	2.0	2.0	2.0
	Disagree	8	8.1	8.1	10.1
	Neutral	38	38.4	38.4	48.5
	Agree	28	28.3	28.3	76.8
	Strongly Agree	23	23.2	23.2	100.0
	Total	99	100.0	100.0	
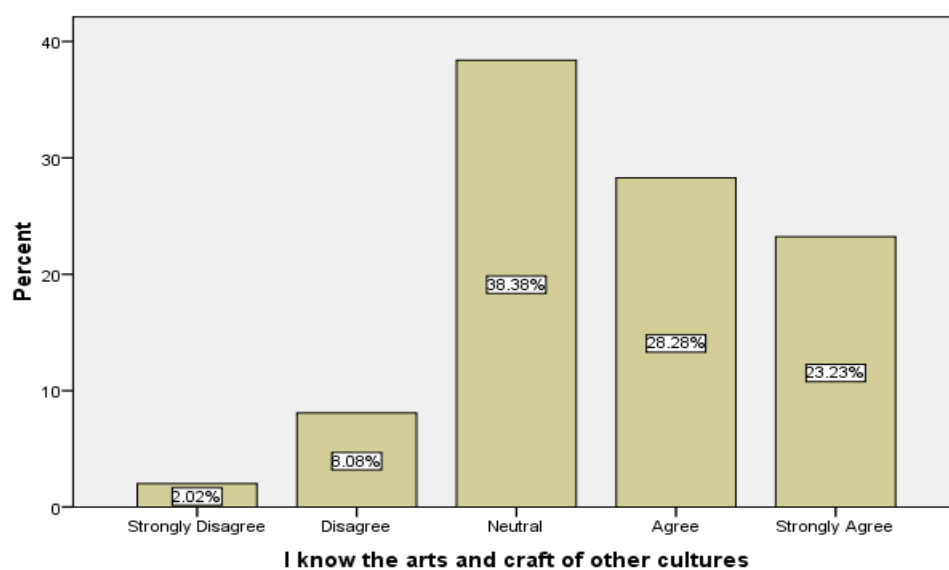
I know the arts and craft of other cultures

Survey question No.12

Statistics

I know the rules for expressing non-verbal behaviors in other cultures

N	Valid	99
	Missing	0
Mean		3.62
Std. Deviation		1.047

I know the rules for expressing non-verbal behaviors in other cultures

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	1	1.0	1.0	1.0
	Disagree	15	15.2	15.2	16.2
	Neutral	29	29.3	29.3	45.5
	Agree	30	30.3	30.3	75.8
	Strongly Agree	24	24.2	24.2	100.0
	Total	99	100.0	100.0	

I know the rules for expressing non-verbal behaviors in other cultures

178
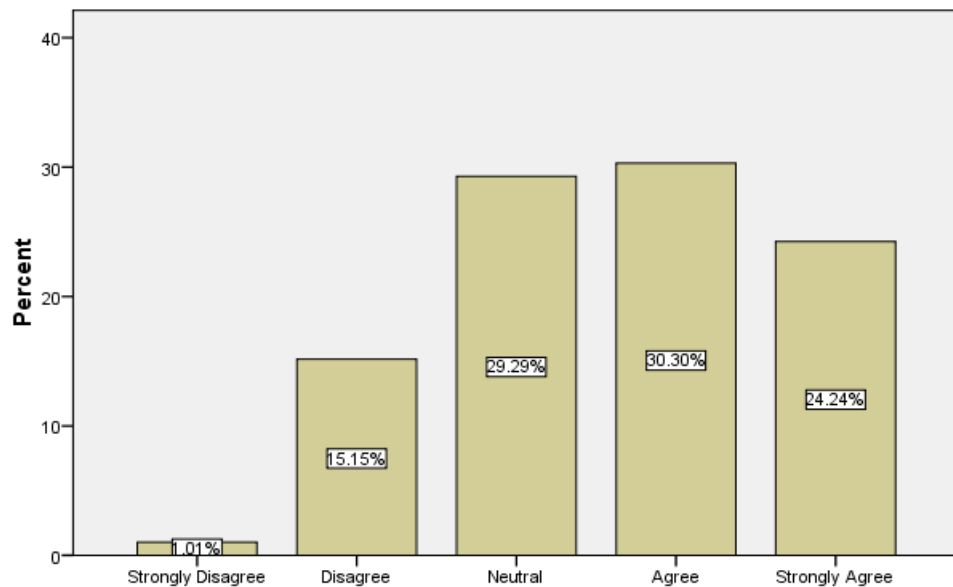
Survey question No.13

Statistics

I am confident that I can socialize with locals in a culture that is unfamiliar to me

N	Valid	99
	Missing	0
Mean		3.87
Std. Deviation		.955

I am confident that I can socialize with locals in a culture that is unfamiliar to me

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	2	2.0	2.0	2.0
	Disagree	4	4.0	4.0	6.1
	Neutral	28	28.3	28.3	34.3
	Agree	36	36.4	36.4	70.7
	Strongly Agree	29	29.3	29.3	100.0
	Total	99	100.0	100.0	

I am confident that I can socialize with locals in a culture that is unfamiliar to me
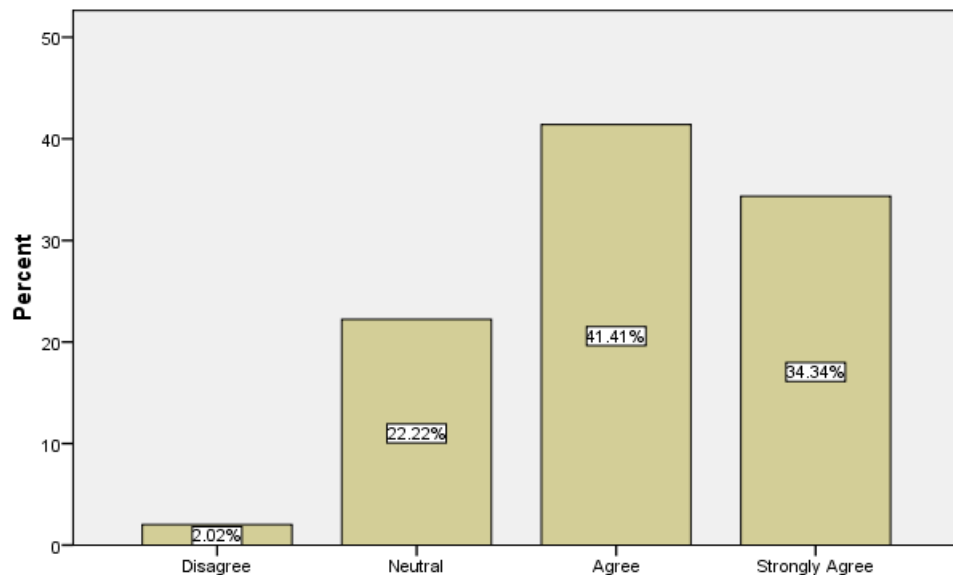
179
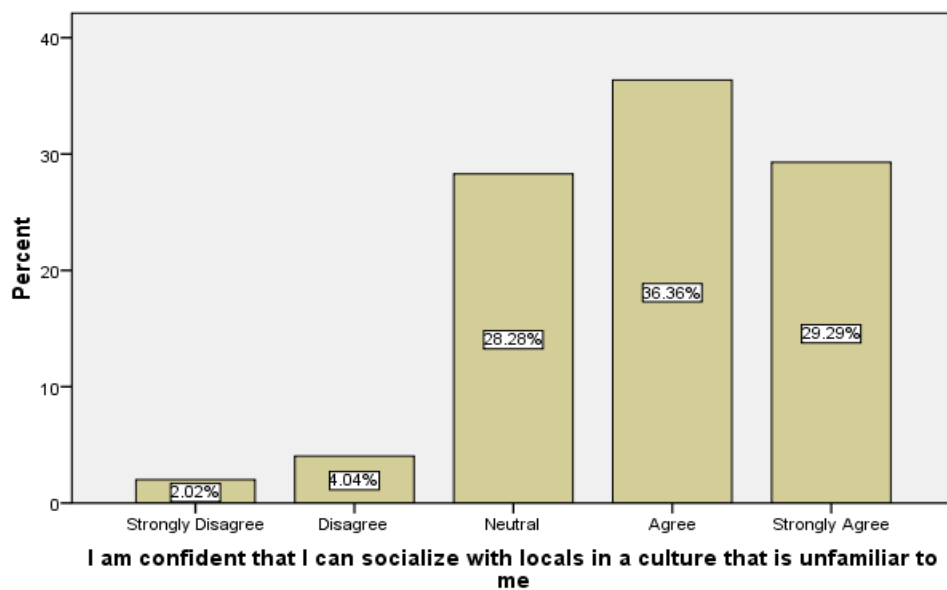
Survey question No.14

Statistics

I change my non-verbal behavior when a cross-cultural situation requires it.

N	Valid	99
	Missing	0
Mean		4.08
Std. Deviation		.804

I change my non-verbal behavior when a cross-cultural situation requires it.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	2	2.0	2.0	2.0
	Neutral	22	22.2	22.2	24.2
	Agree	41	41.4	41.4	65.7
	Strongly Agree	34	34.3	34.3	100.0
	Total	99	100.0	100.0	

I change my non-verbal behavior when a cross-cultural situation requires it.

Survey question No.15

Statistics

I adjust my cultural knowledge as I interact with people from a culture that is unfamiliar to me.

N	Valid	99
	Missing	0
Mean		4.32
Std. Deviation		.831

I adjust my cultural knowledge as I interact with people from a culture that is unfamiliar to me.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly Disagree	1	1.0	1.0	1.0
	Disagree	2	2.0	2.0	3.0
	Neutral	11	11.1	11.1	14.1
	Agree	35	35.4	35.4	49.5
	Strongly Agree	50	50.5	50.5	100.0
	Total	99	100.0	100.0	

I adjust my cultural knowledge as I interact with people from a culture that is unfamiliar to me.

181
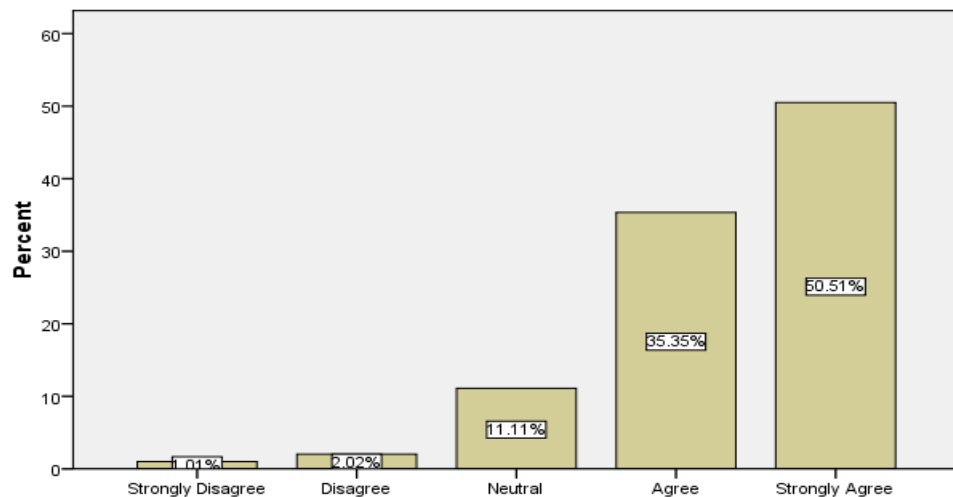
Abstract

India is rapidly emerging as a major partner nation, especially to Korea. India and Korea were brought closer together because of the active cultural exchange even before their diplomatic or economic interactions. The number of Korean population and businesses in India is growing because of the increasing political, economic and cultural exchange between these two countries. There is a phenomenon where the cultural difference between Indians and Koreans can cause a culture shock. Culture and arts are effective in alleviating cultural shock and conflict, and improving intercultural communication competence. Arts can help attain multicultural values by understanding cultural diversity and empathizing with other people since they reflect the unique characteristics of the particular society as well as common features as mankind.

The main purpose of this research is to examine the impact of cultural experience on the participants' intercultural sensitivity and cultural intelligence level. More specially, this study focuses on Indians and Koreans who attended the Korean-Indian cultural festival program in Pune, India, which was particularly designed for improving intercultural communication competence between Indians and Koreans.

To achieve the purpose of this study, 305 Indians and Koreans were selected as the target research group. As a research tool, the questionnaires containing demographic characteristics, Intercultural Sensitivity Scale (ISS) designed by Chen & Starosta (2000), Cultural Intelligence Scale (CQS) by the Cultural Intelligence Center (2005), and festival satisfaction were distributed to the recipients directly. The variable was measured using the 5-point Likert scale.

Data for this research were gathered by distributing a questionnaire on 18th Dec 2016. After circulated questionnaires, 206 copies from Indians and 99 copies from Koreans in total 305 completed copies were received. The SPSS Statistics 22.0 program was used for the data collected from this research. For all analyses, the statistical significance level was set to $p < 0.05$. The descriptive statistical quantities such as the average, standard deviation, frequency, and average were used in order to analyse the demographic properties.

The results of this study are as follows;

First of all, as a result of comparing participants' pre-test on ISS, Indians' ISS appeared to be higher than Koreans in the natural condition where the experimental intervention was not performed. Secondly, as a result of taking a look at the changes in the ISS before and after participants experienced the intercultural program, all participants' level of ISS after the experience was significantly increased. Thirdly, after the cultural experience, Koreans had a greater increase of ISS than Indians. Fourthly, as a result of comparing participants' pre-test on CQS, Indians' CQS appeared to be higher than Koreans in the natural condition where the experimental intervention was not performed. Fifthly, as a result of taking a look at the changes in the cultural intelligence before and after participants experienced the intercultural program, the level of CQS after the experience was significantly increased. Sixthly, the effect of cultural experience on cultural intelligence level was no concern with the nationality. Seventhly, after the cultural experience, interaction attentiveness increased a lot amongst the subcategories of ISS. Lastly, after the culture experience, meta-cognitive CQ appeared to have increased the most amongst subcategories of CQ.

This study contributed to the society in the following ways. This study 'glocalized' Indian as well as Korean arts and proposed an actual example of sharing and merging two cultures while reflecting the exclusiveness and unique characteristics of their own cultures. This study reflected role of cultural exchange in the globalization era. It shows how a culture can push forward the cooperation between countries. Artworks used in this research were not only performed with separately listed Indian or Korean art forms, but also collaboration and fusion of arts from both countries were put together to fulfill a mutual exchange. If many intercultural programs are formed within districts to expand opportunities in order to exchange cultures between countries, thus people who experience this will become global citizens with balanced intercultural communications competence in the cognitive, affective, and behavioral areas. This is not for people with different cultural backgrounds at anywhere around the world to be just 'being together' but to 'live together'.

Key words: Cultural experience, intercultural sensitivity, cultural intelligence, relationship between India and Korea, intercultural communication competence